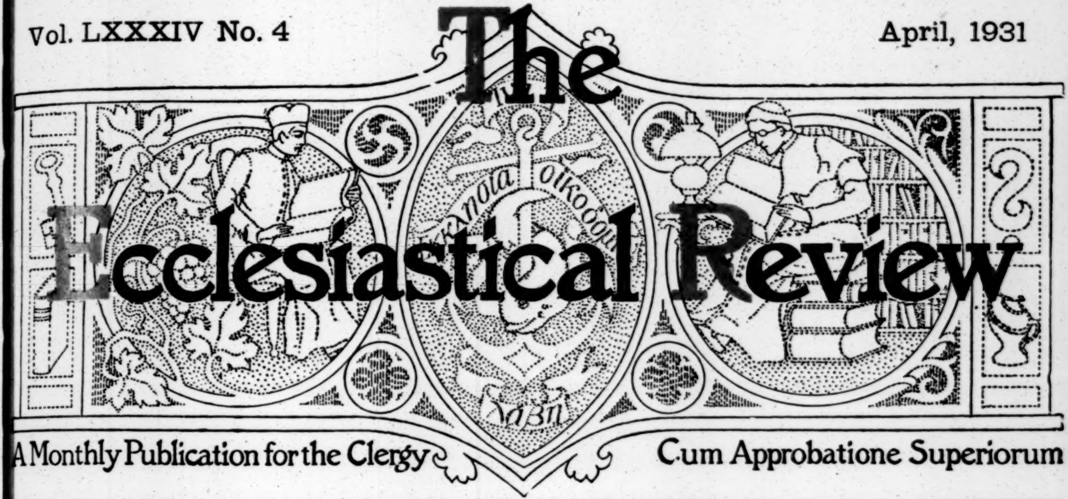
Vol. LXXXIV No. 4 April, 1931

The Ecclesiastical Review



A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

ST. GREGORY OF NYSSA AND PARADISE. Was It Terrestrial? 337
The Rev. EDMUND F. SUTCLIFFE, S.J., Chipping Norton, Oxon., England.

DOES CITY LIFE NECESSARILY TEND TO UNDERMINE FAITH?
A Discussion of Sixteen Years Ago Recalled 350
The Rev. M. V. KELLY, C.S.B., Toronto, Ontario, Canada.

WHY NOT PUBLIC FUNDS FOR HEALTH WORK IN PARISH SCHOOLS?
A Survey and a Remedy 359
The Rev. JOHN A. O'BRIEN, Ph.D., Champaign, Illinois.

STILL MORE WRONG DISPENSATIONS. Methodist Baptism 371
The Rev. JOSEPH P. DONOVAN, C.M., J.C.D., Webster Groves, Missouri.

A SUGGESTION TO IMPROVE THE MEDICAL CARE OF PRIESTS AND RELIGIOUS 392
P. J. FLAGG, M.D., New York City.

A SUGGESTION TO CATHOLIC PUBLISHERS 397
LECTOR.

DIOCESAN PRIESTS IN THE RETREAT MOVEMENT 399
The Very Rev. NORBERT C. HOFF, S.T.B., LL.D., Ph.D., Helena, Montana.

ADORATION ON HOLY THURSDAY WHEN THERE IS NO SEPULCHRE 403

OBLIGATION TO HOLD HOLY WEEK SERVICES IN SMALL PARISHES 404

ADORATION OF CRUCIFIX ON GOOD FRIDAY 406

APOSTOLIC BLESSING "IN ARTICULO MORTIS" 409

RECENT BIBLE STUDY. A Possible Trace of the Pentapolis 410
The Rev. WILLIAM H. McCLELLAN, S.J., Woodstock, Maryland.

CONTENTS CONTINUED INSIDE

PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

1722 Arch Street
PHILADELPHIA

GENERAL OFFICES
1722 Arch Street
Philadelphia, Pa.

Copyright, 1931: American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England.
Ireland: Veritas Company, Ltd., 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne
Entered, 2 July, 1904, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879
March 5, 1930, under Act of February 28, 1925

Altar Wine Supremacy

For Over 50 Years

The Covick altar wines are produced in California and have the unqualified approval and commendation of all the Bishops of California.

The Chancellor of the San Francisco Archdiocese, under the authority of His Grace the Most Reverend Archbishop, supervises the making of the Covick wines.

The Covick wines are made expressly for sacramental purposes. They are absolutely pure fermented juice of the grape matured in the wood under expert and careful supervision for a period of five years before being shipped to the clergy.

The Symbol of Altar Wine Supremacy

Besides being valid and licit matter for the Holy Sacrifice, beyond semblance of doubt, the Covick wines, because of their rich, mellow, wholesome character, are the ideal wines for the fasting priest.

Of unquestionable origin, absolute purity and unvarying reliability, the Covick wines have enjoyed the confidence of the clergy since 1877—a period of 52 years.

The Covick wines are everywhere recognized as altar wines of the highest possible standard of excellence—wines of supremacy in every sense of the word and the finest altar wines obtainable anywhere.

✢ ✢ ✢

THE Covick ALTAR WINES and any further information
may be procured through the following:

T. F. RODDEN AGENCY, 25 BARCLAY ST., **NEW YORK, N. Y.**
FEE BROTHERS, 21-27 N. WATER ST., **ROCHESTER, N. Y.**
THE JAMIESON-TRAYNOR CO., 3210 EUCLID AVE., **CLEVELAND, OHIO.**
THE COVICK AGENCY, 33 SOUTH WELLS ST., **CHICAGO, ILL.**
THE COVICK AGENCY, KANSAS CITY, **MISSOURI.**
THE COVICK COMPANY, 328 STOCKTON ST., **SAN FRANCISCO, CAL.**

The Covick Company

ESTABLISHED 1877 **INCORPORATED 1900**

CONTENTS CONTINUED

ANALECTA:

SACRA CONGREGATIO CAEREMONIALIS:

Decretum de Titulo “Excellentiae Reverendissimae” 388

SACRA POENITENTIARIA APOSTOLICA (Officium de Indulgentiis):

I. Invocatio ad B.M.V. Indulgentiis ditatur 389
II. Indulgentia Plenaria pro Divini Officii Recitatione ad Moniales Aliasque Pias Mulieres in Communitate viventes extenditur 389

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS:

Responsa ad Proposita Dubia

I. De Concessione Indulgentiarum 390
II. De Legitimatione Prolis 390

DIARIUM ROMANAE CURIAE:

Recent Pontifical Appointments 390

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 392
A Suggestion to improve the Medical Care of Priests and Religious. (*P. J. Flagg, M.D., New York City*) 392
A Suggestion to Catholic Publishers. (*Lector*) 397
The Pardon Crucifix 398
Diocesan Priests in the Retreat Movement. (*The Very Rev. Norbert C. Hoff, S.T.B., LL.D., Ph.D., Helena, Montana*) 399
Adoration on Holy Thursday, when there is no Sepulchre 403
Obligation to hold Holy Week Services in Small Parishes 404
Must “Noon of Holy Saturday” be computed strictly? 405
Adoration of Crucifix on Good Friday 406
Interruption of the Novitiate 407
Bodily Presence at Mass. (*P.W.V.T.*) 408
Apostolic Blessing “in articulo mortis” 409
Family Lot in the Cemetery of Another Parish 409

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study—A Possible Trace of the Pentapolis. (*The Rev. William H. McClellan, S.J., Woodstock, Maryland*) 410

CRITICISMS AND NOTES:

Quigley: The Divine Office 425
Grabmann-Zybura: Introduction to the Theological Summa of St. Thomas 426
———: Ecclesia—Encyclopedie Populaire des Connaisances Religieuses 426
Tahon: The First Instruction of Children and Beginners 427
Wolfe: Introduction to the Study of Human Conduct and Character 429
Pope: The Catholic Student's Aids to the Study of the Bible 430
Pinard de la Boullaye: Jesus Messie 431
Ayrinhac: Administrative Legislation in the New Code of Canon Law 432
Schröteler: Die Geschichtliche Erziehung 434
Bertram: Reverentia Puero! 436
Dumas: Theologia Moralis Thomistica 437
Bayard: Tertullien et Saint Cyprien 438
Jeans: The Mysterious Universe 439
LITERARY CHAT 440
BOOKS RECEIVED 444

Revised Manual of the Forty Hours' Devotion

The Sacred Congregation of Rites Issues New Rules Governing Devotion

As this is the time when the Forty Hours' Adoration is held in many churches, it is well to call attention to the fact that on 27 April, 1927, the Sacred Congregation of Rites issued new rules which are henceforth to govern this beautiful devotion. We have published a revised Manual (price 25c.), which embodies all these new regulations. The following comparison between the old and revised Manual may be a help to the Reverend Clergy:

	OLD EDITION	REVISED EDITION
Confession and Communion	The Confession may be made and Communion may be received on the day before the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.	The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.
Masses	The three votive Masses are not permitted: (a) On Sundays of the first and the second class; (b) On Feasts of the first and the second class; (c) During the octaves of Epiphany, Easter and Pentecost.	The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: **pro re gravi et publica simul causa,** as given in the Roman Missal under Additiones et Variationes in Rubricis Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927. The three votive Masses are not permitted: (a) Sundays of the first class. (b) Feasts, double of the first class. (c) All Souls' Day. (d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.
Orations to be Said	In the solemn votive Mass of the Blessed Sacrament for the Exposition and for the Reposition of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883. On doubles of the first and the second class in all Masses sung at the altar of Exposition the commemoration of the Blessed Sacrament is made sub unica conclusione, unless other commemorations are to be made, when it is made after them. In all Masses sung or said at other altars on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.	These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations. During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.
Mass Pro Pace	The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament sub unica conclusione and without Credo except on Sundays.	In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week day.
The Last Gospel	These three votive Masses have the Gospel of St. John at the end.	At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a ferial of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

American Ecclesiastical Review

1722 Arch Street **Philadelphia**

THE

ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. IV.—(LXXXIV).—APRIL, 1931.—No. 4.

ST. GREGORY OF NYSSA AND PARADISE.

THE study of St. Gregory's conception of Paradise has a double interest, both as illustrating a chapter in the history of exegesis and as explaining his use of allegory in the interpretation of the narrative of Genesis. Many points now for centuries accepted by all as beyond dispute, were once obscure, and were by some conceived in ways that to us appear strange, and even, at first, unintelligible. One of these is the idea that the Paradise of our first parents was not on this earth, but in some supra-mundane region. This idea is nowhere given explicit expression in the works of St. Gregory, but is the key which unlocks the meaning of a number of passages in his writings. It is the object of this essay, in the first place, to show that this was the conception of Paradise in the Saint's mind, as it was in that of other early writers, to indicate its origin, and the light it throws on his treatment of various questions. In the second part of the essay will be set forth the Cappadocian Doctor's teaching about the nature of our first parents and the privileges they enjoyed. In the course of the essay it will become evident that he allegorizes only those elements of the story which appear inconsistent in the literal sense with his idea of the situation of Paradise, and secondly that his teaching on other points is in harmony with the received tradition of the Church.

PARADISE SUPRAMUNDANE.

The doctrine which lies at the basis of the Saint's whole treatment of Paradise is that the work of Redemption is the restitution of man to the state from which he had fallen.

What Adam lost for the human race, that Christ regained for it. "What is promised us by the grace of the resurrection is nothing other than restoration to the ancient state of our fallen parents (literally, of the fallen); the grace we await is a return to the first life, whereby he who was expelled from Paradise is again led back (up?) to it."[1] Similarly in his homily *In Baptismum Christi* (M. 46, 600): "Thou didst banish us from Paradise, and again hast summoned us thither." It is true, as will appear later, that Gregory distinguishes an ideal state of man, which never actually came into existence on account of God's prevision of the ill-use man would make of his free-will, and the actual state of Adam before the fall. But the restoration of man effected by Christ is clearly not to the ideal state, firstly because there can be no return to that which never existed, and secondly because Gregory says explicitly that it is a return to the primeval state of fallen man in Paradise. This conception of the restoration of man to the state from which he fell, identifies the Paradise of Adam and Eve on the one hand, and the Paradise to which the just are summoned on the other. So completely is this identity established that St. Gregory considers it legitimate to argue from the future state of the risen Just to that of Adam and Eve before the fall. Now Christ has taught us that in the resurrection there will be neither marrying nor giving in marriage; "But they shall be as the Angels in heaven" (Matth. 22:30). "If, then," St. Gregory argues in the continuation of the passage first quoted, "the life of restored mankind is similar to that of the Angels, it is manifest that life before the fall was angelic too; therefore it is that our return to the primitive mode of life is likened to the Angels." He then proceeds to discuss in what manner the human race would have been multiplied had man not sinned, the ordinary method of propagation being excluded by the fact he has just demonstrated, that before the fall there could have been no marrying or giving in marriage. To this point it will be convenient to return later.

The way to Paradise is not barred to the saints by the flaming sword destined by Almighty God to prevent man from having access to the tree of life and so remaining immortal. This the Saint proves by our Lord's promise to the Good Thief: "This day thou shalt be with Me in Paradise." Is it possible, he asks, that the Thief was deemed worthy of Paradise, but that the flaming sword hinders the entrance of the saints? He answers that the question solves itself. The homily *In Quadraginta Martyres II* (M. 46, 772) in which this passage occurs, ends with a prayer that we too may pass without fear by the flaming sword and so enter within Paradise. In this text the Paradise of Adam, the Paradise of the Good Thief, and the Paradise of the Just are all identified. The Paradise of the Good Thief and the Paradise of the Just are similarly identified in his Homily *In Christi Resurrectionem I* (M. 46, 617), where he says that the divinity, remaining united with the soul of Christ even after the separation of this from His Body, guided the Thief to Paradise, and at the same time accomplished the return of men to Paradise. Again, Lazarus, who was carried to Abraham's bosom, is spoken of as in Paradise, as the drop of water for which the Rich Man begged, according to the expression of the Saint, would have been taken from the great spring of Paradise (M. 44, 1256). This is an allusion to the river which watered the Paradise of Adam. (Gen. 2.)

---

[1] *De Hominis Opificio*, c. 17 (Migne, *Patr. Graec.*, 44, 188). Future references will be introduced merely by the letter M.

The Paradise to which the Apostle Paul was rapt is also identified with the Paradise of Adam; for in the passage above referred to, where St. Gregory says that had man not sinned, the multiplication of mankind would not have occurred through marriage, but in some "angelic" way, he remarks that, although he has his reply to make, the actual truth, whatever it may be, could only be known to those who with Paul had been initiated into the ineffable mysteries of Paradise (M. 44, 188). This is equivalent to saying that Paul could know what would have been the manner in which mankind would have been increased in number, because he was taken by God to the very home of our first parents. In other words, the Paradise to which Paul was rapt and the Paradise of Adam are one and the same.

From the passages hitherto quoted it becomes clear that in the mind of Gregory the word Paradise in Scripture has always the same meaning, and that, therefore, the Paradise of

Adam, the Paradise of the Good Thief, and the Paradise of Paul are all one and the same. To this he adds that all the Just are to be admitted to the same Paradise. The question now arises, Where is this Paradise situated? Now St. Paul speaks of himself as rapt to Paradise and to the third heaven (2 Cor. 12:2ff). St. Gregory, therefore, places Paradise in the third heaven. The first heaven is the region of winds and clouds, the space through which the birds fly. The second heaven is the firmament in which the movable stars pursue their courses; and the third heaven is higher still. St. Paul, then, instead of saying: "I know a man who passed through the whole perceptible world and came into the sanctuary of the supra-sensible creation (literally, of the intelligible nature)", used the language of the Bible, with which he was familiar from youth, and spoke of the third heaven (M. 44, 121). Here, by the identification of the Paradise of Paul with that of Adam, we have the situation of the latter in the third heaven. The same conclusion follows from St. Gregory's sermon *In Christi Resurrectionem I* (M. 46, 617) where he is treating of the Paradise in which Christ was joined by the Good Thief on the day of His crucifixion, and says in so many words that it is the celestial Jerusalem. Again, commenting on the text of the Psalmist: "I believe to see the good things of the Lord in the land of the living" (Ps. 26:13), he says this is not the earth that produces all that is mortal, but the land where death has never set its foot, and among other expressions he describes it as the land where flows the fourfold-divided spring—again an allusion to the river of Paradise (Gen. 2). This, he says, is the land on high above the heavens, where is the city of the King (M. 44, 1212).

A striking passage occurs in his *Oratio de Beatitudinibus* III (M. 44, 1225). St. Gregory here acknowledges the impossibility of describing or comprehending "the good things above", and tells his hearers that this very impossibility has this advantage, that it teaches us the excellence of the good from which now we are separated, though men were once participators therein, and in such a way that it appeared a part of human nature. Among the elements of this happiness that once was man's, he mentions dwelling in more divine surroundings, and gazing at the good with the mind unobscured and free from every veil. This, he says, is signified to us in the cosmogony of Genesis, where it is said that man was fashioned in the image of God, lived in Paradise, and for fare enjoyed its produce. This passage, also, identifying the good things above with the privileges of Paradise, leads to the conclusion that Paradise was supramundane. In this twelfth homily on the Canticle of Canticles (M. 44, 1021), St. Gregory speaks of man falling into this present life. Though such an expression could not be pressed by itself, it appears to suit admirably the Saint's general conception of Paradise. "As by dying to the true life", he writes, "man fell into this dead life, so when he dies to this dead and brute-like life, he is translated to immortal life." Similarly he says that man, "fashioned in the likeness of the celestial, became terrestrial" (M. 44, 1228). In the Saint's treatise *Contra Eunomium XII* (M. 45, 889), is a passage worth translating here: "Since the sum and head of our misfortune was this that the human race was alienated from its good Father, and had lost the divine supervision and care, He who is the shepherd of all the rational creation, left on high the supramundane flock that had not wandered, and out of love came after the sheep that had strayed, I mean our human nature. For, when compared to the whole, it is a small and insignificant fraction, this human nature, which alone of the rational hundred, according to the veiled language of the parable, through wickedness wandered away. Since then it was impossible for our human life estranged from God again of its own power to be raised to the celestial land on high, therefore, as the Apostle says, 'Him who knew no sin, He hath made sin for us' (2 Cor. 5:21)" to free us from the curse that lay upon us. A little lower down the Saint continues: "Whence you departed, having become flesh and blood on account of sin, thither you have been caught up and led back by Him who for our sake became participator in flesh and blood." This does not mean that Adam and Eve had no bodies before the fall, which was an idea of Origen's, but that sin deprived mankind of immortality. That Gregory did not follow Origen's lead in this matter will become clear later.

A reader of our author's works might think that in one passage he contradicted the notion that Paradise was supramundane, for in the *De Hominis Opificio,* c. ii (M. 44, 132) he examines the question why man was created last of all creatures. And he answers that before its lord and master could appear, his kingdom had itself first to be prepared. Then he goes on to say that this realm of man was earth, islands, sea, and sky. However, in spite of appearances, this is not in contradiction with the notion that Paradise was a supramundane region. For St. Gregory says explicitly that in Genesis I there is mention not of the creation of Adam and Eve, but of the creation of Mankind as such. The text, he says, " God made man," " by the indefiniteness of its meaning signifies the whole human race ". There is no mention of Adam here, and the word used, he says, denotes not an individual, but the race. This occurs in Ch. XVI of the same work (M. 44, 185). But it may still be urged, if mankind was destined for Paradise and Paradise was in the supramundane regions, why should this world have been created at all? St. Gregory would answer, as he answered the question why man was created with distinct sexes, although it was the divine plan that man should live in Paradise, where there was to be no marriage, but the race was to be multiplied in some "angelic" way. To this question he replied that the divine foreknowledge of the wicked use man was to make of his free will was the reason why to man made in the image of God was added the distinction of sex (M. 144, 185). A fuller explanation of this idea of St. Gregory's will find its natural place a little further on.

ST. GREGORY'S USE OF ALLEGORY.

The notion that Paradise was situated in the supramundane regions naturally led to an allegorical interpretation of certain elements of its description as given in Genesis. A striking example of this occurs in ch. 8 of the *Oratio Catechetica* (M. 45, 33). St. Gregory is there engaged in demonstrating that death is due to God's loving-kindness and fatherly care for man. " Like an earthernware vessel," he says, " man is again dissolved into earth, that the dirt now contained in him may be separated out, and man be refashioned by means of the resurrection to the original form." This doctrine is put forward, he says, by Moses in enigmatical form. " But the teaching of the riddles is plain; for when, Moses says, the first human beings fell into disobedience, and were stripped of that state of blessedness, the Lord clothed them in tunics of skin, though in my opinion he had not such skins in mind." The reader is requested to note the following question, which implies the reason why Moses here must have been speaking metaphorically. "For what kind of animals," he goes on, "could have been slain and skinned for the garment to be devised?" In his opinion clearly there was none. He therefore concludes that as a skin separated from the animal to which it belonged, is dead, the tunics of skin signify mortality. Now St. Gregory was familiar with the Scripture account of the naming of the animals by Adam, yet he asks what animals could have been killed to provide the skins. This question can only be explained on the supposition that according to the Saint's conception there were no animals in Paradise, which further shows that he held Paradise to have been supramundane. A further allusion to this allegorical interpretation occurs in his work *De Vita Moysis* (M. 44, 333): "It is not possible with tied feet, to run up to that height, where the light of truth is seen, unless the feet of the soul are loosed from that dead and earthly garment of skins, that was thrown about our nature in the beginning, when by disobedience to the divine will we were rendered naked."

In this connexion it is important to remember that at the close of his study of the Hexæmeron he claims (M. 44, 121) to have kept the native significance of words, and not to have twisted the expressions of Scripture into allegories. This is as much as to say that, when he puts aside the obvious and literal meaning, it is because in his opinion this could not have been intended by the sacred writer. If Paradise was supraterrestrial, of course both animals and trees must have been intended by the sacred writer in some figurative or allegorical sense. The serpent, too, cannot be taken even to be a physical creature through which the devil spoke to Eve. It must stand for the devil himself. And this is what St. Gregory says in his life of Moses (M. 44, 336): "The father of sin was called a serpent by the divine Scripture." Of the trees and their fruit St. Gregory speaks in several places. Thus in *De Hominis Opificio,* c. xx, (M. 44, 200) where he treats of the tree of the knowledge of good and evil, he says: "The serpent suggests the pernicious fruit of sin, but without indicating the evil openly as it really is." Some expressions in this passage which might be interpreted as showing that Gregory understood the temptation in the literal sense are only accommodations of his own language to the phrases of Genesis. In the *Orat. Cat.* c. 5 (M. 45, 24) he says that Moses "proposes doctrines in the form of a narrative," and then mentions Paradise and the fruits "the eating of which does not fill the belly, but gives knowledge and immortality of life to those who taste thereof". He refers to the subject again in his commentary on the Canticle of Canticles (M. 44, 1020), where he recalls that the tree of life was in the middle of Paradise, "however one ought to conceive that tree, the fruit of which was life". But the tree of knowledge of good and evil was also in the middle, "and it is impossible for there to be room for (both) trees in the very middle". One is inclined to answer that there is no justification for pressing the word "middle" to mean the exact centre of the garden. However, it is interesting to find in the works of St. Gregory as an argument against understanding the narrative in the literal sense the very consideration that modern rationalists have adduced to demonstrate a contradiction in the text of Genesis. St. Gregory's explanation is that, "since life is in the middle of the divine plants, and by its ruin the nature of death comes into existence, therefore he who taught this doctrine by means of veiled language (literally, by enigmas) says that the death-dealing tree was in the middle of Paradise" (column 1021). And again, "Therefore it is taught by the Scripture that both of the trees were in the same place in the middle, as the one was there by nature, and the other was added to it by privation" (col. 1024). In the same passage it is said that the name of the forbidden fruit is "death-dealing sin". Again, he says there will be no use of food after the resurrection, and there was none before the fall. The words of Scripture suggest to the Saint another kind of food besides that which gives pleasure to the body (M. 44, 196).

THE STATE OF MAN IN PARADISE.

St. Gregory felt no difficulty about Adam and Eve having bodies in Paradise, presumably because he knew from the doctrine of the resurrection that in the restitution of man to his first state, on which, as we have seen, he lays such great stress, human nature will be constituted by the reunion of soul and body. His doctrine that the grace of the resurrection restores to man the state he lost by the fall, implies therefore, that Adam and Eve had bodies before their sin led to their ejection from Paradise. Indeed he explicitly rejects Origin's doctrine of the preëxistence of souls (M. 44, 232). We have already seen that the distinction of sex is described as practically an after-thought in the divine plan. Had God foreseen that man would not sin, and that consequently he would not have been ejected from Paradise, there would have been no need for this distinction. As we have seen, this he deduces from the fact that there will be no use of matrimony after the resurrection. As this restores man to his first state of happiness, it follows that there can have been no use of the marriage right before the transgression of our first parents (M. 44, 188f). It is to be emphasised that on all this matter St. Gregory is careful to insist that he does not claim to know the truth, but proceeds by way of conjecture and argument. This he says equivalently twice (columns 185 and 188).

Man was created possessed of free-will, " for He who made man to share in His own excellences, . . . would not have deprived him of the noblest and most precious of good things, namely independence and self-determination ". And, moreover, he adds, if man were subject to necessity, he would not be a true image of God his archetype (M. 45, 24). Man, too, was created immortal (M. 45, 33; 44, 800; 44, 1020). The blessedness of our first parents is conceived as the absence of suffering (M. 45, 33). A fuller description is given in the Saint's third sermon on the Beatitudes (M. 44, 1225f). There the former state of man is said to have been one of incorruptibility and blessedness, in which he enjoyed self-command (free-will), independence of control, a life untouched by pain or trouble and passed in more divine circumstances. The Greek here is vaguer, as the adjective ' more divine ' is used substantively, but "circumstances" or "surroundings" appears to be the word demanded in English. "He who was without a master and controlled himself, is now lorded over by so many grievous ills that it is not easy even to count our tyrants; for every passion within us, if it obtain sway, enslaves and masters us." Among these tyrants that now oppress us St. Gregory enumerates anger, fear, cowardice, rashness, sensations of pain and pleasure, hatred, strife, unmercifulness, harshness, envy, flattery, nursing of wrongs and insensibility. Whereas these various passions now master man, in his first state man had full control over them. In other words, man was free from concupiscence, his lower nature was subject to his higher, his passions obeyed his reason.

St. Gregory, moreover, was quite clear about the supernatural character of man's first state. It is true that he says man lost "the grace of the (divine) similitude which was native and natural to him" (M. 46, 372), but he is here speaking, not of what belongs to human nature as such, but of human nature as it was originally constituted by Almighty God. This is shown by his subsequent remark in the same place, that it is not possible to human power to achieve similarity to God; it is due to "the munificence of God, who immediately at the first creation bestowed on (our) nature likeness to Himself". In his sermon on the beatitude of the peacemakers, who according to Christ's promise shall be called the sons of God, St. Gregory teaches that no word in language and no thought of the mind are adequate to express the magnitude of the promise, for "it is a gift beyond anything we hope for, a grace above our nature" (M. 44, 1277). It is legitimate to argue from this passage to the state of our first parents on account of St. Gregory's principle of the restitution of man to the state from which he fell through sin. He says again explicitly that when man is assumed by the God of all things to the rank of son, "man exceeds his own nature" (M. 44, 1280).[2]

It remains to add that St. Gregory distinguishes Paradise and Heaven. "For us, heirs of sin, all things have been transformed into happiness; Paradise is accessible to man and heaven itself" (M. 46, 600). As we have seen, Paradise was open for the Good Thief and the Saints, but the kingdom of heaven appears to be reserved for the last day of the great Judgment. This is described in one of the most eloquent passages in the Saint's writings (M. 44, 1261): "When the King of creation shall reveal Himself to human nature, seated in splendor on His throne on high, when around Him shall be seen the unnumbered myriads of the Angels, and when before the eyes of all shall appear the ineffable kingdom of heaven, and shall be shown on the other hand the dread place of punishment, in the midst shall stand the entire human race, all who have been born from the first creation until the consummation of all things, poised between fear and hope of the issue." This distinction would seem to be based on the fact that the Good Thief was admitted to Paradise on the very day of his death, whereas it is only at the Last Judgment that Christ will invite the elect to take possession of the kingdom prepared for them from the beginning of the world.

---

[2] There are, of course, other passages which would require treatment in a fuller discussion than is possible within the limits of an article.

THE REAL EXISTENCE OF PARADISE.

In addition to other points of interest this study of the Cappadocian Father's conception of Paradise should put it beyond all doubt that he held and taught its real existence. This is worth emphasizing at the present time, as the authority of St. Gregory has lately been invoked in support of exclusively allegorical interpretation of the first chapters of Genesis, which would deny any real objective existence to Paradise and to Adam and Eve as the first members of the human race. This appeal to St. Gregory is made by Dr. Gore in *A New Commentary on Holy Scripture* (1929), where on page 10 he claims that St. Gregory did not interpret as history the early stories of Genesis, but regarded them " as ' ideas ' or ' doctrines in the form of a story ' ". For references he sends the reader to *Lux Mundi,* where he cites the passage about the leather tunics already considered in these pages. The reader who has followed this study will appreciate the fallacy contained in this appeal of Dr. Gore's. As we have seen, the Saint does interpret certain elements of the story allegorically; but this is a very different thing from interpreting the whole story in a purely allegorical manner. As the passages quoted in these pages make abundantly clear, St. Gregory believed in the real existence of Paradise and of our first parents; but, as he conceived Paradise to be supramundane, he felt that certain aspects of the narrative of Genesis could not be intended by the sacred writer in the obvious literal sense.

DR. WILLIAMS ON ST. GREGORY OF NYSSA.

As a conclusion, readers of Dr. N. P. Williams's *The Ideas of the Fall* (1927) may be glad to have a few reflections on his treatment of St. Gregory's conceptions on pp. 269-282. At the end of an article it is not possible to offer more than a few remarks. In the first place he admits St. Gregory's belief in the existence of Adam: "The Adam-tradition exists, and he admits its general claim upon his allegiance" (p. 282). Nothing is adduced to support the reservation implied except what Dr. Williams calls Gregory's "thorough-going allegorism" (p. 270). The basis of this allegorical interpretation in Gregory's conception of a supramundane Paradise is not indicated, and no explanation is offered why the skins, for example, should be allegorized and not Adam himself. No explanation is offered where lay the difficulty, according to Gregory, "of supposing that animals were literally killed and flayed" (p. 275, n. 4). We are merely told that Gregory calls attention to the difficulty "in an eminently critical spirit". If Paradise is conceived as terrestrial, no difficulty exists, as it is hard to find any reason why Adam should not be supposed to have killed and skinned a couple of sheep. In Genesis c. 4, Abel kills and offers of his flock in sacrifice. Gregory proposes his question, "What animals could have been slain?" as containing a self-evident argument. He is not showing himself eminently critical, but deducing an obvious conclusion from his premise that Paradise was superterrestrial.

Dr. Williams attributes to Gregory a very strange idea and one without any basis in his teaching, when he writes: "We may glance in passing at the curious fancy that the multiplicity of mankind is itself an evil, and that it would have been better if the archetypal man had continued to subsist in his pure intellectual unity and uniqueness" (p. 280). It will be noticed that the "fancy" in question is that the multiplication of mankind as such is an evil. There is no reference to sexual propagation. To do justice to the writer it should be added that in a note he says, " Such is the apparent implication of a sentence in *De An. et Resurr.* (M. 46, 157)", where the Saint says, "since it was by the entrance of evil that the race (nature) was multiplied" etc. I have translated in a colorless way not to prejudge the sense, but the meaning is, "on the occasion of the entrance of evil". This is clear from the passage we have already considered (M. 44, 188f), where St. Gregory teaches that had man not sinned and had he therefore remained in Paradise, mankind would have been multiplied, but in some angelic way unknown to us. What would have happened in Paradise, would have been good, and therefore St. Gregory has nothing to say against the multiplicity of mankind as such. As a fact, the multiplication of the race did not begin until after the sin of our first parents, and then it took place in the ordinary way of sexual propagation. Hence St. Gregory says that the actual propagation of the human kind did as a fact follow the entrance of sin. It should be noted, moreover, that Dr. Williams's account fails to indicate an important element of the ground of St. Gregory's view that, if it had not been for sin, mankind would have been multiplied in some angelic way. This ground we have seen to be that he held that the resurrection is to restore us to the primitive state enjoyed before the fall, and we know from the New Testament that after the resurrection there is to be no marrying or giving in marriage.

As Almighty God intended man to live in Paradise, and consequently, on St. Gregory's view, to be multiplied in a nonsexual way, it follows that in the original Divine conception of man's nature, there was no place for the distinction of sex. St. Gregory, therefore, supposes—for he says explicitly that he is merely guessing (M. 44, 185)—two stages in the creation of man: the first whereby he was made in the image of God (ibid.), and the second whereby was superadded the distinction of sex, in which man is like to the brute creation (ibid., 205). This, he thinks, is signified by Gen. 1:26f. In these two verses, he says, there is question, not of the creation of Adam, but of mankind as such (col. 185). This, I think, is true—namely, that in chap. 1 the purpose of the sacred writer is to insist that man was created by God equally with the earth and heaven and all their inhabitants. But St. Gregory does not mean that before the creation of Adam God actually brought "man as such" or "ideal man" into being. He is speaking of what was logically, but not temporally prior. Hence I think Dr. Williams does not give expression to Gregory's thought, when he writes: "The first of these acts [viz. of creation] brought into existence 'man' as such, that is, the idea or universal concept of humanity. This archetypal or ideal 'man' was . . . . at the beginning numerically one and contained in one body" (p. 271). Dr. Williams appears to have overlooked the fact that Gregory says ". . . so I think the whole fulness of humanity was comprised . . . *as it were* in one body" (col. 185), and again, lower down, "the whole (of humanity) was denominated (or, was spoken of as) one man". These remarks of Gregory's are occasioned by the fact that Gen. 1:27, speaking of mankind as such, or the human race as a whole, none the less says, "God created man in his own image", the whole of humanity being spoken of as one man. That Dr. Williams has missed Gregory's thought is further clear from his statement that "if he [i.e. ideal 'man'] had never fallen, he would have propagated himself in the same manner as the angels" (p. 271). The Saint writes (col. 188): "What the grace of the resurrection promises us is precisely restoration to the primeval state of the fallen ones", i.e. of Adam and Eve. His argument proceeds to deduce from the doctrine that there will be no use of marriage after the resurrection, the conclusion that the same held good before the fall. As the word 'fallen' is in the genitive plural, clearly here Gregory is not speaking of the one ideal "man".

E. F. SUTCLIFFE, S.J.

Chipping Norton, England.

DOES CITY LIFE NECESSARILY TEND TO UNDERMINE FAITH?

A Discussion of Sixteen Years Ago Recalled.

THE January, 1915, number of the REVIEW contained an article under the heading, "What is the Outlook for the Growth of Catholicity in our Cities?" The author had given ten years to a careful study of statistics on the question. He had reached conclusions which on the whole were rather startling. In substance his convictions were expressed as follows: Life in a large city almost always tends to undermine the faith. A population of city Catholics, left for three or four generations without any recruits whatever from country districts, would certainly be in the last stages of irreligion and indifference. For the most part the splendid examples of piety which we witness in our city parishes, if examined one by one, will be found to be of people who either came from the country themselves, or of the children of those who have come from country districts. We are speaking here of the large cities, whose population has so grown that the spirit which characterizes social life in the country and smaller towns is no longer found within them. Many of our smaller cities of ten, twenty or thirty thousand inhabitants resemble the country much more than the larger city in the unworldliness and quiet of life, in freedom from dangerous influences and associations, in the absence of distraction and temptation, and in the conditions which permit aspirations for another world to have place.

A discussion of the respective influences of country and city life on religious spirit and practice was not at all new. Varying views had been held and expressed again and again. A collection of statistics, an account of personal experiences, or a series of arguments pointing to the superiority of country life would not create any sensation or give rise to any controversy. Admission to this effect from various quarters had never been uncommon. But the sweeping conclusion that religion could not be preserved in cities, that the many city residents living strictly religious, even saintly lives, are so because of being only a generation or two removed from country-reared progenitors, and that it is almost impossible to find a fervent Catholic all of whose parents and grandparents were of city rearing, was altogether too unexpected and novel to be accepted without a protest.

DECIDED OPPOSITION TO THE THEORY.

The reaction was vigorous. There were many not slow to express themselves in unmistakable terms. Some lengthy and rather indignant contributions appeared in succeeding numbers of the REVIEW. Several other periodicals took note of what seemed to them an extraordinary statement, summarizing the arguments, unhesitatingly criticizing, or recommending the position taken as a matter worthy of further investigation. Apparently private discussion and comment were general. The author, who at the time was anonymous, on repeated occasions had the singular satisfaction of hearing the little group in which he happened to find himself quoting as authoritative or mercilessly condemning his anonymous contribution to THE ECCLESIASTICAL REVIEW.

As in the case of most theories submitted to the public, favorable or unfavorable comment could be accounted for by individual predisposition or prejudice rather than as a result of thorough examination of the case on its own merits. Men of city birth and rearing, with few exceptions, refused to admit or even consider any of the contentions put forth. Still more relentless opposition was manifest among those who were not of city rearing, but had left the country for good and were thankful for it. As boys they had gone to high school and perhaps college. Their future, whether as seculars or clerics, would be in the city. Prospects seemed inviting and for some time they had been busy influencing nephews, nieces and other relatives to aspire to a future somewhat along the same lines. They were not prepared to hear that they had been moving in the wrong direction. With them, getting into the city from the country was getting forward and improving prospects generally.

For the author himself the greatest surprise of all was in finding so many intelligent and experienced Catholics, including members of the hierarchy and clergy, who seemed never to have given the matter a thought, apparently acting on the conviction that it really made no difference to the preservation of faith and religion where the faithful were situated, whether in cities or towns or rural districts. The Church, they evidently claimed, is functioning with great success and there is nothing to worry about. True, we meet losses in considerable numbers as we become better acquainted with city parishes, but, of course, this is true in rural districts also.

DEARTH OF INFORMATION.

One reaction, somewhat vaguely hoped for, which was close to the purpose of the original article, has not appeared. No one anywhere or at any time within the past sixteen years has done any research work. No pastor has consistently and thoroughly taken the trouble to examine such details as his own parish would afford. If from the point of view of promoting religious interests it is worth while to study the records of city and country parishes; if the unprecedented drift to the city during these years might have some effect upon the future of the Church, or no effect at all, we are just as wise as we were one, two, or three decades ago. Barring perhaps, an organization known as The Catholic Rural Life Conference, there is not an activity which owes its existence to the conviction that it is tremendously important to encourage Catholics to continue with their families as residents in rural districts.

However, as the author of the 1915 contribution, whose identity has been known for some time, I have continued my studies. I now publish my result in the hope of making an appeal for a wider and more searching interest in the question at issue. Since 1915 I have been attached to parish staffs in four different cities, and in one town which is to all intents and purposes a suburb of a large city. Three out of these five parishes have a large percentage of floating population, a circumstance which affords a rare variety in the antecedents and records of the parishioners. Here I would remind the reader of a position taken in the article of January, 1915, and insisted upon with all possible emphasis. In the maintenance of religious fervor and vigor of faith the greatest results are not reached through the influences of a day or even of a generation. Effects are cumulative. Therefore, it is commonly recognized that a mixed marriage contracted by a son or daughter of truly Catholic parents is less an object of concern than the offspring of a mixed marriage. And the danger is still greater where the contracting party is descended from a succession of mixed marriages. For the same reason the children of parents brought up in rural districts may give evidence of religious sentiment and staunchness unknown to people with city-bred forebears. With this possibility in view, realized as far as my observations go, I have felt that a great deal of the inquiry must be carried back beyond the present generation.

TYPICAL CASES.

Family History. On my first acquaintance with a new family in the parish or with new parishioners, I proceed to find out where they and their parents were born and reared. In this way I have reached almost everyone of my personal acquaintances. There are few whom it has been my privilege to meet in a quarter of a century who have not been called upon to declare whether their parents were of city or country origin. It is the scientist's privilege to dissect and use the microscope. Fervent members of the congregation, frequent communicants, attendants at daily Mass, those faithful to the call to extraordinary devotion or to activity and generosity in the work of parish organizations, have been studied carefully with the same end in view. Where did they come from? Where did their parents come from?

The School. The parish school, it can be easily understood, affords abundance of material for comparison and contrast.

Mixed Marriages. Mixed marriages, and conversions made through the influence of the Catholic party, have been found to reveal most interesting statistics pointing in this same direction.

The Newly Arrived. Our Canadian cities are in constant receipt of large numbers of Catholics from the British Isles. It is particularly interesting to compare, as to religious spirit and practice, the output of Dublin, Cork and Belfast with that from the rural districts of Ireland. The contrast is equally striking between Catholics from cities in England and Scotland and those from the rural districts in our own country.

The Needy and Improvident. Not the least important type for observation is the tramp, the regularly needy and unemployed, the comparatively young, healthful and even stalwart individual who asks for a quarter or a meal ticket. For years it has been my duty to deal with such as come to the door of the rectory. They, too, were called upon to make known the place of their birth and rearing. No one of my readers will be prepared for the statement that of the hundreds upon hundreds who answered this question, only three in all those years professed having grown up on a farm. The great majority, coming from cities in Ireland, England, Scotland the United States and Canada, have been put through a rigorous examination. Generally they were remiss in their religious duties, even to the extent of having forgotten nearly all the prayers they had memorized so faithfully in their school days.

Vocations. In the matter of vocations, the original article maintained that cases were extremely rare of a priest or religious of city rearing whose parents also were of city birth and rearing. Naturally, the past fifteen years have increased considerably the number of my acquaintances in the priesthood. I have endeavored to familiarize myself with the same items in their biography. Recent years have been producing reports of surveys conducted in ecclesiastical seminaries, with a view to discovering the proportions of city and country reared seminarians. Few, I imagine, were prepared to hear of the preponderating numbers of the latter, particularly when account is taken of the small fraction of their native dioceses which the rural population constitute. But the real question is not, how many priests there are of city rearing, but how many who, as well as both their parents, are city-reared. This is a definite matter of inquiry. Moreover, it is quite possible that anyone who feels disposed to take it up has surprises in store for him.

Of all the phases of inquiry that those fifteen years have made possible, no other has been carried on with more thoroughness than the history of vocations to the religious life. It will be conceded that the presence or absence of such is, on the whole, a reliable test of the religious spirit prevailing in any given section of a country or diocese. Vocations are found in homes of Christian faith and practice. I have traveled in every province in Canada, with the exception of the smallest, in almost all of the forty-eight States of the United States, in the cities of Australia and South Africa, and I have seen something of several European countries. Practically everywhere I have been busy on this question. Any convent good enough to offer me the hospitality of an hour has been called upon to furnish its quota of information. This feature of the investigation, I claim, has not been lacking in either thoroughness or accuracy. The figures gathered and compared, it may be supposed, are numerous and varied, and, I submit, can hardly afford to be ignored in an honest effort to arrive at a knowledge of the influences which in the hands of God may foster vocations to the religious state. For instance, one result of my study is the disappointing spectacle of thoroughly organized parish school systems not supplying to the religious life half as many postulants as will be required to staff these schools.

Subjects of inquiry relative to the differences between rural and urban influences have presented themselves on all kinds of occasions. When one has this uppermost in mind, he constantly encounters opportunities. A visitor, a casual acquaintance, a discourse on some topic apparently foreign to the issue, a biographical notice of someone just passed away, a public lecture descriptive of conditions in another land, or among communities living under unusual conditions of life, essays in reviews, magazines and daily papers, studies in the causes that make for individual worldly success or the prosperity of a nation—each and everyone will at times, and often unintentionally, give a clear view of the great differences prevailing in the training, the religious outlook and moral acumen of families and peoples expending their lives in rural districts and large cities respectively.

CONCLUSIONS.

Now, having given the reader some idea of the form my investigations have taken and of the variety which characterized them, I may be permitted to state the conclusions to which, in my mind, they lead. They confirm me in the convictions I had previously entertained and of which I had endeavored to give an account in January, 1915. They may be summed up in the following propositions:—

1. Of the exemplary Catholics met in thirty years and residing in cities, three-fourths have come from country places or smaller towns. Of the remaining one-fourth, the greater number are sons or daughters of people outside the city.

2. There are many exemplary Catholic families in cities one of whose parents only is of country rearing.

3. Among the most devout Catholics it is only the exceptional adult who is of city rearing.

4. Church organizations depend absolutely on country-bred families for their existence. I assert without the slightest hesitation that the maintenance of a society strictly religious made up exclusively of city-bred Catholics, would be an impossibility.

5. Children of the parish schools giving satisfaction in every way, are usually found to have parents with country training.

6. I have never known what would generally be considered an exemplary, and at the same time religious home in which the father and the mother were children of city-bred parents.

7. Every city congregation has its indifferent members. Though rarely or never assisting at Mass themselves, they are willing that their children do so, and they usually prefer to see them in the Catholic school. The great majority answering this description have come from cities.

8. Parents who send their children to school without having taught them even the Lord's Prayer are almost invariably found to be of city rearing.

9. It is not uncommon to meet a husband faithful to his religious duties whose wife has no scruple about missing Mass regularly. Almost invariably in such cases it will be found that a country boy has shared his fate for life with a city girl. Further acquaintance with the home reveals the father's influence and efforts in bringing up the family with some religious spirit and practice.

10. Are there Catholics faithful to their religious duties who are the fourth generation of city people exclusively—that is to say, a man or woman whose two parents, four grandparents, and eight great-grandparents are city-bred? I have never met one nor known any person who did.

11. Where shall we find one exemplary Catholic of country rearing whose parents, grandparents and great-grandparents were not all of country rearing?

12. The proportion of boys and girls growing up outside the Church, one of whose parents had been at one time a practical Catholic, is much larger than is generally suspected. The one-time Catholic father or mother responsible for this delinquency in nearly every case is of city rearing and the offspring of city-reared parents.

NO REAL REFUTATION HAS BEEN OFFERED.

A ready refutation may be expected. Many a man has an *a priori* conviction or a prejudice which colors all the information he can gather in support of it. Certainly this is a possibility. It has happened more than once. It may have happened in this case. Yet, just because it is possible and has really happened in certain cases is not sufficient ground for entirely dismissing a statement which purports to be an induction from an immense array of material, patiently gathered day after day from experiences of more than a quarter of a century. If the theory advanced be unsupported by evidence, it is a very logical proceeding and a very effectual argument simply to produce evidence in contradiction of it. This has not been done. Since 1915, article after article on this subject has appeared in THE ECCLESIASTICAL REVIEW and in several other publications, all furnished with the view to stimulating inquiry, and to securing, from every quarter possible, any form of evidence which would make for the confirmation or refutation of the theory. Neither the one nor the other has been forthcoming. Expressions of disbelief have generally been fortified by such remarks as "It is not so"; "It is impossible"; "Absurd"; "There is more religion in the city than in the country", etc. And so the matter is dropped.

The problem is worthy of serious examination. Our city congregations are increasing in number and our country parishes are being depleted. Just to what extent this will continue it is difficult to say. We seem to deplore it. Expressions of regret are very common. If it is a matter of sincere regret, we are doing little or nothing to stem the tide.

Now it is not impossible to test the soundness of the conclusions I am advancing. The real fact is they have not been tested. If any of my readers can mention one man who has probed this question to the bottom, by all means let us have his name and the name of the work which gives the results of his investigations. If he has established beyond dispute that Catholicity may be preserved in vigor in large cities, that Catholic families leaving rural districts for the large centers can have an assurance of the faith and fervor of their children unto the third and fourth generations, there will be unbounded consolation in the discovery. If, on the contrary, he confirms the conclusions I have been led to, we may reasonably ask what is the future of religion in a country where less than one-fourth of the Catholic population is at present found in rural districts and where this small proportion is becoming decidedly smaller in each successive decade.

But if no such satisfactory inquiry has anywhere been made, surely we can agree upon the advisability of steps being taken to have it made at the earliest date possible.

M. V. Kelly, C.S.B.

Toronto, Canada.

WHY NOT PUBLIC FUNDS FOR HEALTH WORK IN PARISH SCHOOLS?

A Survey and a Remedy.

THE results of recent investigations of the health of elementary school pupils have disclosed the surprising fact that the overwhelming majority are suffering from one or more physical defects which clamor for the attention of a physician or dentist. Thus, in an exhaustive study of the health of over 30,000 pupils in 103 schools in the Archdiocese of St. Louis, it was found that 90% were laboring under the handicap of one or more physical defects. The defects ranged in seriousness all the way from simple coryza or a slight deviation in vision, to an affected lung or serious heart condition. Surveys made in other cities by public and parish school authorities show that the findings of the St. Louis survey are typical of health conditions existing generally throughout the elementary schools of our country.

The findings have disturbed the complacency of educators, and have awakened their interest in seeking to devise means of coping with such widespread physical deficiency so menacing not only to the education of the pupils but also to their subsequent economic welfare and social happiness. How trivial and unimportant seem such details in geography as the heights of the Himalaya Mountains or the name of the capital of Hindustan in comparison with the protection of the eyesight or the hearing of a child. How secondary seems the task of filling the mind of the child with the names of the capitals of all the States in the Union, in comparison with the importance of removing adenoids that are impairing the hearing of a pupil and dulling the edge of his mental perception, or of extracting from his throat a diseased tonsil that is poisoning his whole system. The future success and social happiness of the pupil is so largely dependent upon the condition of his health, that it would seem obvious that of all the benefits the school can confer upon the pupil, the protection of his health must rank among the foremost.

Awakened to this realization, school authorities have bestirred themselves, especially within the last decade, to work out comprehensive programs to minister to the mental and physical health of their pupils. Possessing greater financial resources, the public schools in our larger cities have quite generally provided for the examination of pupils by physicians and dentists, with remedial treatment supplied gratis to the poorer children, and with visiting nurses to carry on follow-up work in both school and home.

PRESENT STATUS.

What is the status of this work in the parish schools of the country? The most exhaustive survey of this subject that has ever been made was recently completed by Miss Harvey Smith, A.M., Director of the Catholic School Health Bureau of St. Louis and published under the title, *The Education of Handicapped Children in Parochial Schools*".[1] This excellent survey, which could be read with profit by every person, clerical or lay, who is interested in Catholic education, shows that some of our dioceses, especially our larger ones, are making vigorous efforts to cope with the serious and urgent problem of conserving the health, mental and physical, of their educational wards.

A summary of the findings of the survey conducted by Miss Smith is presented in the following table showing the type of classes available:

City	*Mental*	*Sight*	*Hearing*	*Nutrition*	*Crippled*	*Speech*
Philadelphia	x		*	x	*	*
Cincinnati	x					
Syracuse				x		*
San Francisco	x			x		
Boston	x			x		
St. Louis		x				
Springfield, Ill.	x					
Grand Rapids		x				

---

[1] Reprint from *The Catholic School Journal*, July and August, 1930. Milwaukee, Wisconsin.

Kansas City, Mo.		x	
Cleveland	x		
Fall River	x	x	
Duluth	x		
Toledo	x	x	x
Indianapolis		x	
St. Cloud	x		
Denver		x	

x, Special classes. *, Institutional care available to parish school children.

Interpreting the above table, Miss Smith says:

> It can be seen that sixteen cities are attempting to do something for their Catholic handicapped children. Philadelphia, with special classes for the mentally retarded, for the undernourished, and having available special institutional care for the deaf and hard of hearing, for the crippled, and for those with speech defects, seems to rank first among our Catholic communities in the handling of this problem. Philadelphia parochial schools have also been pioneers in the visiting-teacher movement, being the only parochial schools in this country, so far as the writer has been able to find out, to employ visiting teachers, so useful in the handling of problem children of which handicapped children are one phase.
>
> Other places doing rather outstanding work for handicapped parochial school children are: Toledo with classes for mentally retarded, nutritional centers and " occasional classes for stammerers "; San Francisco with classes for undernourished and the mentally retarded; and Boston and Fall River also on the way in the development of this program. Classes for the mentally subnormal and the undernourished lead all others; while only two cities, Grand Rapids and St. Louis, provide care for the semisighted. Interesting also is the report that Cleveland has established a mental clinic operated by the superintendent of parochial schools and assisted by four Religious.

It will be noted that in the table presented above the two largest cities in the country, New York and Chicago, are conspicuous by their absence. It must not be concluded, however, that in these cities the health of the parish school children is ignored. Their absence from the list is due to the fact that in these two cities, as in other cities in our country, the city health department provides both physicians and nurses for the parish schools in the same manner as for the public schools. Thus the health of our pupils is provided for out of the public funds, and a huge burden is lifted from the backs of the Catholic citizens of the community in sparing them from a form of double taxation.

In San Francisco similar provisions are made by the city board of health for the parish school children. In Boston nurses but not physicians are supplied by the city, while in Philadelphia it is the opposite—physicians but not nurses are provided. According to the survey of Miss Smith, Syracuse with its comprehensive health-service program has the distinction of having probably the "largest examining personnel per Catholic school population"—a service secured through a special arrangement with the city administration and the Millbank fund.

This arrangement is in sharp contrast with the situation in St. Louis, where the city supplies neither physicians nor nurses for the examination of the health of the pupils in parish schools, but where an elaborate health bureau has been established and supported entirely by Catholic funds. This Catholic School Health Bureau, which was established 1 September, 1927, is said by Miss Smith to be the first of its kind in the United States. Its staff consists of a director, four physicians, two trained nurses, a social worker and an office secretary. While no figures are cited, it is evident that the operation of this bureau entails a very considerable financial outlay.

From what has been said thus far, it becomes apparent that there exists no uniform method or plan of dealing with the health of pupils in our parish schools. In some dioceses, as in St. Louis, the burden is shouldered entirely by Catholics. In others, notably in New York, Chicago, and San Francisco, the same provision is made for the health of pupils in parish schools as in public schools, *and is met by public funds.*

It is the primary purpose of this study to raise the question —and to suggest an answer—Why should not the cost of safeguarding the health of the children of a community, regardless of whether they attend public or parish school, be defrayed out of the public funds?

UNDERLYING SOCIAL PHILOSOPHY.

This raises the further basic question as to why a community *qua talis* undertakes at all to safeguard the health of its members. The theory under which it so acts is that the members of a community are so closely interrelated in their lives and in their welfare, that whatever affects the health of one member affects directly or indirectly the social welfare of all the others. In a society no man lives unto himself alone. Like a cell in a vast organism he lives and moves and has his being in a series of interrelations with his fellow members.

His welfare is to a large extent bound up with that of the community in which he lives. Neither can the community be indifferent about him. If he contracts a contagious disease, the commonwealth immediately placards his residence with an announcement of the fact, as a warning to others; and if the disease be sufficiently malignant and infectious, it may even insist upon placing him in an isolation hospital, where the possibility of his infecting other citizens will be rendered exceedingly remote. Acting under the same theory, communities throughout the length and breadth of our country have provided out of the public taxes for the establishment of sanitaria to care for their tubercular members, without regard to their political or religious faith.

Children of elementary school age are regarded as potential citizens of the community and the same motives which prompt a community to concern itself with the health of its citizens apply with equal validity to the task of safeguarding the health of its children. Such then is the social philosophy which underlies the organized effort of a community to safeguard the health of its members—be they young or old.

MISALLOCATION OF HEALTH WORK.

How then does it happen that in many communities the health of the children in public schools is provided for out of the public taxes, while the health of the children in parish schools is either neglected altogether or left to the initiative of a private group who bear the burden of such civic service? In the judgment of the writer the answer is to be found in the misallocation of the health work to the school board instead of to the department of public health, where it unquestionably belongs. The health of all the children of a community is clearly the concern of the city department of public health, not that of the school board which is charged with the disparate task of building schools, securing teachers, and supervising their operation.

It seems to be a tendency inherent in boards and corporate bodies, as in all human beings, to enlarge their scope and function by reaching out after more power and authority. The history of municipal government in this country shows that school boards constitute no exception to this widespread tendency. Charged originally with the operation of the public schools, boards of education in many cities have gradually acquired many of the functions of the department of public health, taking from the latter the care of the health of the children of school age. This gradual acquisition of much of the power of the department of public health would not be of particular concern to Catholic citizens if the school board proceeded to take over the care of *all* the children of school age.

What has actually happened, however, is that school boards have almost invariably confined their health work to the public schools with which they are concerned, with the result that no municipal cognizance is taken of the health of the pupils in parish schools either by the health department or by the school board. This confusion of the work of the school board with that rightly belonging to the department of public health has led to the strange anomaly of having the interest of a community in the health of a potential citizen made contingent upon the type of school he attends—public or parish. It would be every whit as logical to make entrance into a tax-supported tubercular sanitarium contingent upon being a graduate of a public school, as to restrict the medical, dental, and nursing care provided by a community out of the public taxes to the attendants at the public schools.

This is in plain contradiction to the basic social philosophy under which a community provides for the health of its children, namely that they are potential citizens, who will live in such close interrelation with the other members of the community as to justify the latter in taking cognizance of those factors in the life of its members which affect the economic welfare and social happiness of the community as a whole. Add to this the further fact that the pupils attending parish schools are the children of tax-payers, who are thereby clearly entitled to share in the health protection provided by a community out of the funds to which Catholic citizens contribute their share. True, they are entitled likewise to share in the educational service offered by the community out of the public taxes, but if because of religious scruples Catholics do not elect to avail themselves of that right, this surely constitutes no ground for depriving them of their right to share in the medical, dental, and nursing care provided by public funds.

It is one thing to teach a child reading, writing and arithmetic; it is another and a different thing to extract a diseased tonsil from his throat, to fill cavities in his teeth and to supply him, when undernourished, with a daily bottle of milk. These two activities, providing education and safeguarding health, are so obviously disparate that it is no difficult matter to draw a clear line of demarcation between them, enabling Catholics to say, we decline the one but we accept the other.

History of Encroachments.

A study of the history of the encroachments of school boards upon the jurisdiction of other departments of the municipal government reveals their trespassing upon the functions of the library board much in the same manner as they intruded into the territory of the department of public health. For in many cities throughout the country, school boards for some years have been establishing so-called "regional libraries" in connexion with public schools in different sections of the city. In this way the public library is becoming more closely interwoven with the public school—being especially accessible to the pupils therein. It is part of a widespread tendency to make the public school the distributing center for the offerings of the municipality to its citizens—education, libraries, medical and dental clinics, nursing care, free milk and lunches. Where will the process end?

From this brief sketch of the gradual enlargement of the scope and functions of the public school boards it would seem that the failure to provide for the health of pupils in parish schools is traceable to no deliberate policy on the part of the municipality but has largely resulted from the accident of the misallocation of this work to the school board or from the latter's acquisition of this function from the department of public health. It would seem to be advisable to have this work reallocated wherever possible to the department of public health. The latter has displayed almost invariably a much greater willingness to minister to the health of parish school children than the school board, which regards its attention as limited by law to the wards of the public school.

Where the municipality, however, prefers to assign the function of safeguarding the health of its children attending the public schools to the board of education, it would seem to be well within our rights as citizens to request that equal provision in the matter of medical, dental, and nursing care be made by the community for the pupils in parish schools. Whether it be made through the board of education or through the department of public health, which would appear to be the logical agency of the community to discharge a service of public health, is probably less important than the *making clear of the right of our parish school children to the public health service defrayed by the public taxes of a community.*

Public funds may not be used, according to the law, for the advancement of sectarian religious interests. The interests of a particular religious body may be advanced by having its teachings interwoven into the educational curriculum, but there is no sectarianism in safeguarding the health of all the members of a community, be they of pre-school age, school age, or post-school age. In the health of its members, the community has a vital stake. On grounds of public welfare it feels obligated to maintain a department charged with the responsibility of safeguarding the health of its members, young and old. It requires no argument to show the department of public health that the community has a deep interest in the health of its children who attend parish schools, and that in providing for their health it is advancing the economic welfare and social happiness of the community as a whole.

A COMMUNITY OBLIGATION.

The fact that such dioceses as New York, Chicago and San Francisco with their thousands of parish school pupils have been able to secure for them the same health services as are supplied for the children in the public schools, offers concrete corroboration of this point. Why should not every diocese in the country secure such services for our children and have the burden rest where it rightly belongs, upon the shoulders of the whole community, and not solely upon the shoulders of our own people, already bent under the weight of a double taxation entailed in the maintenance of our separate schools? Are not our laity, who in the last analysis always bear the brunt of the burden, entitled to some consideration? Do we show the proper sympathy for the heavy load under which they are already struggling when we make no efforts to relieve them of additional burdens by failing to secure for their children the public health services provided by public funds? Are we more Catholic when we pile burden after burden upon our people until their backs are breaking and make no honest effort to secure for their children a just share in the beneficent health services provided by a municipality out of the taxes of its citizens? Is there any point of Catholic doctrine that would be compromised in any way by securing for our children the services of the physicians, dentists, and nurses and the clinical care when needed, which are supplied by the community to its children out of the public treasury?

We use the public parks, the public libraries, the public museums. Why should we not use the services of the department of public health for the children in our schools. There would seem to be a danger in carrying the policy of separatism and isolation too far. There comes a point where instead of benefiting ourselves, we injure ourselves and break the backs of our laity and their morale as well, by failing to avail ourselves of the services provided by the community which can be accepted with no sacrifice of principle or religious faith. What would seem to be needed is prudent discrimination, not blind refusal to receive our share of the beneficent health services of the community.

The building of a Chinese wall of isolation around our children, cutting them off from participation in the life of the community in which they live, is not the purpose of the Catholic school system. This was clearly pointed out by the far-seeing members of the American Hierarchy in their Pastoral on Education when they said: " Our Catholic schools are not established and maintained with any idea of holding our children apart from the general body and spirit of American citizenship." Fanaticism, as Santayana has observed, results when there is a redoubling of attachment to the means when the original aim has been lost sight of.

It seems clear then that in securing for the children in our parish schools the medical, dental, nursing care, and when needed the clinical services afforded by the department of public health, we not only do not compromise any point of Catholic doctrine or jeopardize the welfare of our schools, but we show just consideration for our laity by lifting a huge burden from their bent shoulders and show a solicitude for the personal health and social happiness of our children that will bring a rich fruition in their lives after they leave the class room.

How Enlist Community Aid?

How are such services to be secured? The experience of the diocesan school authorities in New York, Chicago, San Francisco and in other cities where they have been able to enlist the services of the health department would be enlightening and helpful in this regard. Indeed a monograph detailing the extent of such services as well as the method of obtaining them would meet a keenly felt need at the present time. It would offer guidance and help along the line that most of us undoubtedly feel will be well for us to pursue to safeguard the health of our children and at the same time show some regard for the already overworked pocketbooks of our people.

It is the judgment of many with whom the writer has discussed the point, that a request presented by the authorities in charge of the parish schools to the appropriate municipal officials would bring good results. It is for us to take the initiative, open negotiations in a friendly way, and press our claim as citizens for the civic rights of our children in the matter of public health. As the arrangement effected in any see city would not automatically apply throughout the other cities in the diocese, it would seem wise for the pastors having parish schools in such cities to present a united request, preferably perhaps through their representative laymen for such services. There is no doubt that if negotiations of this character were started in every city and conducted in a wise and prudent manner with a complete absence of bickering and recrimination, a very large measure of success would result. It is probably not too much to say that in most cities where no coöperation of this nature obtains, *the fact can be attributed* *largely to our failure to apply for such assistance.* We have not always displayed vigilance in discerning the places where isolation no longer benefits, and where the services of a community provided out of the public taxes to which we contribute our proportionate share might well be utilized to aid in the attainment of the purpose for which our parish schools exist, without the compromise of any article of the Catholic faith or the sacrifice of any principle of a wise educational policy.

One of the greatest contributions which a diocesan superintendent, a bishop, or a pastor can make to the cause of Catholic education is to secure adequate provisions for safeguarding the health of the children in our parish schools. It would seem to be high time for all of us who have any responsibility for a parish school to shake off our apathy and bestir ourselves in the earnest, tactful and persistent effort to make available for every child in our schools the same facilities for medical, dental, nursing and clinical care which are now provided for the children in the public schools in the same community out of public funds. All hesitance, timidity and procrastination should yield in the light of the obligation that results from having these children in our class rooms for eight of the most important years of their lives, of doing everything within our power to protect their health and to develop in them correct habits of physical and mental hygiene that will stand them in good stead in the years to come—an obligation to which they will justly hold us to strict accountability in the days of their maturity.

THE PEORIA SURVEY.

In concluding this study, it may prove interesting to state briefly the experience of the diocesan authorities in the city of Peoria to secure the assistance of the community in making adequate provision for the medical, dental, and nursing care of the children in the parish schools of that city, where nothing whatsoever along these lines was being done for them. The initiative was taken by the Chancellor of the Diocese, the Rev. Thomas E. Shea. With a view of showing the local authorities the urgent need of making provision for the health of the parish school pupils, Father Shea succeeded in interesting the State Department of Public Health to conduct a survey of the health of the children in our schools.

Accordingly, Dr. Grace S. Wightman, Chief of the Division of Child Hygiene and Public Health Nursing, designated Dr. Ethel R. Harrington and Miss Anna E. Rein, R.N., of her staff, to begin the work in September, 1928. Like the results of the survey conducted in the parish schools of St. Louis, the findings of the Peoria survey [2] disclose in a vivid and arresting manner the prevalence of physical defects in about 90% of the children—ills of mind and body which clamor loudly for remedial treatment if the health and happiness of the children are to be safeguarded. When these findings were brought to the attention of the civic leaders of Peoria, arrangements were immediately effected to allocate from the Community Chest an appropriation sufficient to employ a registered nurse to devote her full time to care for the health of the parish school children.

This is an entering wedge. *It establishes the principle of the responsibility of a community to provide for the health of all its children, regardless of the type of school which they attend.* It should be an easy step later on for the community to maintain this service out of the public tax funds allocated to the department of public health. This would appear to be the logical arrangement for the eventual handling of the problem. Regardless, however, of the particular community agency which may be enlisted for this work, it is obviously high time for all of us who have any responsibility for a parish school to bestir ourselves to new zeal in discharging the twofold task of safeguarding the health of our children and in asserting in a tactful, friendly and yet firm manner their clear and unmistakable right as potential citizens and as the children of taxpayers to share in the beneficent health work supported by the public tax funds of any community in America.

JOHN A. O'BRIEN.

Champaign, Illinois.

---

[2] *A Study of the Health of Children in the Parochial Schools of Peoria, Illinois,* by Dr. Ethel R. Harrington, with an Interpretation of its Bearing upon the General Problem of Securing Public Funds for Health Work for the Children in Parochial Schools by the Rev. Dr. John A. O'Brien. This monograph is in process of publication by the Dept. of Education, N.C.W.C., Washington, D. C. Copies may be obtained by writing to that office.

STILL MORE WRONG DISPENSATIONS.

Methodist Baptism.

WE have reached the third and last of the Protestant baptisms which we undertook to study from the standpoint of defective intention, that of the Methodists. Both branches of this American-founded denomination afford in baptism an exact parallel to Anglican orders. Just as the Edwardine Ordinal was the Roman Pontifical so stripped of the notion of Sacrifice as to destroy the sacrament of Orders; so the accidentally different baptismal rituals of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, are the Anglican Order of Baptism so stripped of the notion of regenerative baptism as to destroy the sacrament of the new birth.

We must bear in mind of course that the form of baptism given in *The Book of Common Prayer* is not so unmistakably regenerative that a symbolic intent could not be read into it. Yet the widespread indignation aroused in the Gorham case in mid-nineteenth century England and Newman's assertion a decade later, that even regenerative baptism is not a tradition (universally accepted doctrine) of the Anglican Church, are an undeniable indication that the regenerative construing of the Book's baptismal ritual was the prevailing interpretation. But all we need take for granted is that the Anglican ritual of baptism as found in *The Book of Common Prayer* is easily susceptible of a regenerative construction. This point of departure requires only statement to make it appear self-evident.

Before citing the changes introduced into the Anglican ritual of baptism by the Methodists in making it their own, a few historical facts should be recalled. The present *Discipline of the Methodist Episcopal Church* [1] and the present *Doctrine and Discipline of the Methodist Episcopal Church, South* [2] are only developments of *The Sunday Services of the Methodists in North America,* "With Other Occasional Services",[3] printed early in 1784 in London, being a revision of *The Book*

---

[1] *Discipline of the Methodist Episcopal Church,* 1928, Methodist Book Concern, New York.

[2] *The Doctrines and Discipline of the M. E. Church, South,* 1930, Lamar & Whitmore, Agents, Nashville.

[3] *History of the Ritual,* M. E. C., R. J. Cooke, p. 168.

of Common Prayer by John Wesley for his American disciples and adopted that same year by the organization meeting of the Methodist Episcopal Church at the so-called Christmas Conference. The preface of this first Methodist service book shows the beginnings of the strict evangelical trend of Methodism. For in that foreword Wesley said he had kept closely to the text of *The Book of Common Prayer,* except in the four particulars he was going to enumerate: 1. "most of the holy days (so-called) are omitted as at present answering to no valuable end"; 2. "the service of the Lord's day, the length of which has often been complained of, is considerably shortened"; 3. "some sentences in the offices of baptism and for the burial of the dead, are omitted"; 4. "and many of the Psalms left out, and many parts of others, as being highly improper for the mouths of a Christian congregation".[4]

Cooke[5] is authority for the statement that the Methodists have simply modified *The Book of Common Prayer* in order to bring out clearly the genuine Protestant doctrines which it was intended to teach from the beginning, but which circumstances had encrusted with Catholic phraseology in many instances. And the extent of those modifications he sums up in this paragraph:

> The changes that have been made in the several offices by the General Conferences from 1784 to the present time have been neither numerous nor important. They have consisted for the most part in the omission of certain words and Scripture sentences not necessary to the full meaning of the rite they elucidated, or in substituting words required by changes made, or for the removal of grounds for misapprehension of the doctrine taught. These changes may be seen *in extenso* in the histories of the Discipline by Emory, Strickland and Sherman.

Anticipating the objection that Cooke's work, appearing thirty years ago, cannot be cited for present-day Methodism, I would make the preliminary remark that the textual commentary of that author uses an edition of the *Discipline* with a baptismal ritual which would be twice as hard to prove symbolic as is that of the latest edition of the *Discipline,* the 1928 edition. But that Cooke rightly characterized the Methodist tendency to refine away from the original ritual every vestige of sacramentalism is amply verified by a piece of evidence not two months old. A distinguished Methodist minister in a prominent Methodist university has this to say in regard to the genius of Methodism:

---

[4] *Ibid.,* p. 175.

[5] *Ibid.,* p. 162 ff.

> You will find enclosed the questionnaire, filled out to the best of my knowledge in so brief a space. There cannot be any doubt concerning the fact that Methodism in America has been a revival movement, which has preached a change of heart and life through repentance and faith. As between a sacramentalist and evangelical interpretation of Christianity, it has been emphatically evangelical.
>
> The title of Father Piette's book, *Reaction of John Wesley in the Evolution of Protestantism*, indicates a certain affinity of Wesley for forms and views antedating the Reformation, and Methodism did react from some positions taken by some Reformation leaders, especially Calvin. For instance, Methodism never became reconciled to the Calvinistic view of total depravity. It has followed the Catholic view which—in spite of Augustine—has always maintained that man has a degree of ability to turn to God and right.
>
> There is at present a tendency of both English and American Methodism to emphasize the sacrament of the Lord's Supper, which goes back to John Wesley, who preached a sermon "On the Duty of Constant Communion" and habitually took communion three or four times each week. This revived emphasis on communion does not tend toward transubstantiation, but it does incline toward the view that there is in communion an indefinable means of grace, which is not found elsewhere.

THE ANGLICAN BAPTISMAL RITE VS. THE METHODIST BAPTISMAL RITES.

With the above preliminaries over, we can move forward to a comparison of Methodist baptismal prayers with Anglican baptismal prayers. We shall underscore the regenerative references in the Anglican rite and the symbolic references in the Methodist rites. As a prelude, however, we shall transcribe the two sets of Articles of Religion on original sin, the sacraments in general and on baptism, with the observation that the Methodists, North and South alike, have reduced the Articles to twenty-five and in the Articles kept have made few changes from the Anglican version. Still there are some significant modifications and they are mostly concerned with the subject in hand. The two readings are:

ANGLICAN: ART. IX. OF ORIGINAL OR BIRTH SIN.

Original sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk); but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of *Adam*; whereby man is very far gone from original righteousness and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, φρόνημα σαρκός (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh,) is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

METHODIST: VII. OF ORIGINAL OR BIRTH SIN.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

ANGLICAN: ART. XXV. OF THE SACRAMENTS.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, *and effectual signs of grace*, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

METHODIST: XVI. OF THE SACRAMENTS.

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather *they are certain signs of grace*, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the corrupt following of the Apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as Saint Paul saith, I Cor. 11 : 29.

ANGLICAN: ART. XXVII. OF BAPTISM.

Baptism is not only a sign of profession, and mark of difference whereby Christian men are discerned from others that be not christened, *but it is also a sign of Regeneration or New-Birth, whereby as an instrument, they that receive Baptism rightly are grafted into the Church*; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, *as most agreeable with the institution of Christ.*

METHODIST: XVII. OF BAPTISM.

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; *but it is also a sign of regeneration or the new birth.* The baptism of young children is to be retained in the Church.

Let us take the three sets of Articles separately. The Anglican declaration in regard to original sin retains enough of Catholic doctrine to serve for a reason of regenerative baptism. But no such necessity for regenerative baptism can be got from the Methodist declaration. As for the Anglican profession of faith in the sacraments, the strongest thing that can be said against it is that it is not decidedly Catholic; whereas no reasonable construction of the Methodist Article could give it a Catholic turn of doctrine. And as for the Anglican doctrine on baptism, the declaration squints. Like a modern political platform addressing a divided constituency, that doctrinal declaration does not commit itself unescapably to either Catholic or Protestant teaching on the sacrament of baptism. But the Methodist declaration leaves no room for doubting its whole-hearted acceptance of symbolic baptism and its indirect rejection of regenerative baptism. In each of the three instances is verified Cooke's contention that, wherver the Methodists have revised *The Book of Common Prayer,* they have uniformly done so with the intention of rescuing the Anglican *Lex Credendi et Lex Orandi* from a Catholic sense.

Now come the baptismal prayers. They are the best piece of direct evidence. And those for infant baptism are by their very nature of much the greater importance in revealing baptismal intent. Besides, the Anglican adult form of baptism was not framed until over a hundred years after *The Book of Common Prayer* was drawn up. If the Anglican prayers are either clearly or even ambiguously regenerative and the Methodist versions are neither the one nor the other, then we are forced to conclude that the Methodists wished to reject regenrative baptism and substitute for it symbolic baptism in their respective rituals. We have chosen the mother prayers and the daughter prayers that are distinctive.

ANGLICAN PRAYERS OF BAPTISM.

Hath this Child been already baptized, or no?

(If they answer, No: then shall the Minister proceed as followeth.)

Dearly beloved, forasmuch as all men are conceived and born in sin; and our Saviour Christ saith, *None can enter into the kingdom of God, except he be regenerate and born anew of Water and the Holy Ghost;* I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy, *he will grant to this child that which by nature he cannot have; that he may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a living member of the same.*

(Then shall the Minister say.)

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea *figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin*; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon this Child; *wash him and sanctify him with the Holy Ghost that he being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity*, may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord. Amen.

(Or this.)

Almighty and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for this Infant that he, *coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration.* Receive him, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek find; open the gate unto who knock; that this Infant may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

(Then follows a selection of St. Mark, X;13. An exhortation on the words of the gospel, a prayer; address to the parents; an exacting of baptismal vows; prayer for the coming of the new man, the dying to temptations, power over the devil and a concluding verse to this effect: *Grant that whatsoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded*, through thy mercy, O blessed God, who dost live, and govern all things, world without end. Amen.)

(Prayer immediately before baptism.)

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; *sanctify this Water to the mystical washing away of sin; and grant* *this Child, now to be baptized therein, may receive the fulness of thy grace*, and ever remain in the number of thy faithful children; through Jesus Christ our Lord. Amen.

(Second prayer after baptism.)

Seeing now, dearly beloved brethren, *that this Child is regenerate, and grafted into the body of Christ's Church*, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, *that this Child may lead the rest of his life according to this beginning.*

METHODIST, NORTH.

Dearly Beloved, forasmuch as God in his great mercy hath entered into covenant relation with man, wherein he hath included children as partakers of its gracious benefits; and our Lord Jesus Christ saith: Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having of his bounteous mercy redeemed this child by the blood of his Son, he will grant *that he, being baptized with water, may also be baptized with the Holy Spirit, be received into Christ's holy Church, and become a lively Member of the same.*

(Note—We call upon all our ministers to make faithful use of the forms and orders here provided, and without other deviation than here indicated as permitted.)

(Second prayer.)

Almighty and everlasting God, who by thy well-beloved Son Jesus Christ gavest commandment to go into all the world and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; we beseech thee, that of thine infinite mercy thou wilt look upon this child; that *he, being saved by thy grace, and received into Christ's holy Church,* may be steadfast in faith, joyful through hope, and rooted in love, and may overcome all evil that finally he may reign with thee, world without end, through Jesus Christ our Lord. Amen.

(Then follow exhortation to the parents and the Gospel of St. Mark, X;13-16. This latter immediately precedes the baptism).

(Prayer after baptism.)

O God of infinite mercy, be pleased to grant unto this child an understanding mind and a sanctified heart. May thy providence lead him through the dangers, temptations, and ignorances of his youth, that he may never run into folly, nor into the evils of an unbridled appetite. We pray thee so to order the course of his life that, by good education, by the holy examples, and by thy restraining renewing grace, he may be led to serve thee faithfully all his days, through Jesus Christ our Lord. Amen.

(A second paragraph is addressed to the parents or sponsors.)

(Here the minister may make an extemporary prayer.)

The Our Father concludes the rite.

METHODIST, SOUTH.

Dearly beloved, forasmuch as all men though fallen in Adam, are born into this world in Christ the Redeemer, heirs of the life eternal and subjects of the saving grace of the Holy Spirit; and that our Saviour Christ saith, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God; I beseech you to call upon God the Father through our Lord Jesus Christ that of his bounteous goodness he will so grant unto this *child, now to be baptized, the continual replenishing of his grace, that he may ever remain in the fellowship of God's holy Church, by faith that is in Jesus Christ.*

Almighty, ever-living God, we beseech thee for thine infinite mercies that thou wilt look upon this child, *sanctify him ever with thy Holy Ghost; that abiding safe in the ark of Christ's holy Church,* and being steadfast in faith, joyful through hope, and rooted in love, he may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life, there to reign with thee, world without end, through Christ our Lord. Amen.

(Three indifferent paragraphs follow; then this concluding prayer:)

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of thy congregation, and grant that *this child, now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children*, through Jesus Christ our Lord. Amen.

(Then come the gospel of St. Mark and an exhortation to the parents followed directly by the baptism. The last part of the instruction to the parents is significant:)

When he hath reached the age of discretion, *he being willing thereto, and showing evidence of a living faith in Christ*, it will become your duty to bring him before the congregation, *that he may there ratify and make his own the act of dedication which you this day perform on his behalf.*

The contrast between the Anglican and the Methodist prayers is evident. And since the Methodist prayers are an adaptation of the Anglican, the difference in wording is eloquent of Methodist intent. As far as indication of intent is concerned, only a few of the Anglican prayers occupy a key position. The others have a context that can suppose a symbolic intent without any violent construction of the words. Just as in an opposite way much of the Communion service and the Ordination rite could be most naturally taken in a sacrificial sense. But the key prayers are the ones that the intent of the ceremony must be derived from. So if the Anglican key prayers are at least ambiguously regenerative and the Methodist key prayers are plainly symbolic, there can be no doubt about Methodist intention.

Here let me call attention to the fact that the Anglicans have an Order of Confirmation, denatured of course and not any more than a solemn renewal of baptismal vows followed by a non-sacramental laying-on of hands. But the Methodists have changed that into a form for the reception of children having the use of reason and youths into church membership. In the Anglican prayer before the non-sacramental laying-on of hands God is invoked as *having regenerated His servants by Water and the Holy Ghost;* but there is no reference in either Methodist ritual to regeneration having been acquired through baptism. The way the congregation is addressed in each Methodist ritual implies that the children as infants through baptism had been made "pledges" rather than members of the Church. And in the Southern form for receiving adults into church membership the concluding prayer distinctly intimates that it is by this ceremony that regeneration comes and that the previous baptism, whether of a few moments before or of long years before, had merely symbolized the regeneration just effected by faith.

The rubrics before each form for the reception of reasoning children into church membership quite evidently declare that the new birth could not have come with baptism, received either in infancy or before the preparatory instructions had commenced. Those rubrics read:

METHODISTS, NORTH.

We regard all children who have been baptized as standing in covenant relation to God, and as preparatory members under the special care and supervision of the Church. Whenever baptized children shall understand the obligations of religion, and shall give evidence of piety, they may be admitted into full membership in the Church.

METHODISTS, SOUTH.

After the minister previously shall have formed the children into a class (baptizing any whose baptism may have been delayed or neglected), and shall have instructed them in the things necessary for them to know as to the doctrines and rules of the Church, he shall cause them to be conveniently placed before the congregation, and, after inviting their parents and teachers to stand with them on either hand, he shall say:

It is hardly necessary to do more than contrast a few key expressions taken from the Anglican ritual of baptism for adults with parallel expressions taken from the Methodist rituals.

ANGLICAN.

The first prayer, much the same in text as the first infant prayer, ends thus: that of his bounteous goodness he will grant to these persons that which by nature they cannot have; that they may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

The second prayer has the same reference to the ark as the second infant prayer and to sanctifying the Water to the mystical washing away of sin.

The third prayer is of like context with the third infant prayer and has the expression that "they coming to holy Baptism, may receive remission of their sins, by spiritual regeneration."

And the last prayer before baptism has these concluding words: sanctify this Water to the mystical washing away of sin; and grant that the Persons now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children.

And the second prayer after baptism as in the infant ritual has these words: Seeing now, dearly beloved brethren, that these Persons are regenerate, and grafted into the body of Christ's Church, let us give thanks, etc.

METHODIST, NORTH.

The first prayer has this conclusion: that of his bounteous goodness he will grant to these persons that which by nature they cannot have; that they, being baptized with water, may also be baptized with the Holy Spirit and being received into Christ's Church, may continue lively Members of the same.

In the second prayer the only significant utterance from the standpoint of intent is: we call upon thee for these persons, that they, coming to Holy Baptism, may also be filled with the Holy Spirit.

In the last prayer before baptism two revealing petitions are made: Grant that they, being dedicated to thee in holy baptism, may also be indued with heavenly virtues, etc.

And: and grant that these persons now to be baptized may receive the fullness of thy grace.

METHODIST, SOUTH.

In the first prayer the conclusion is the same as that of the first prayer in the Northern ritual except for, "now to be baptized with water".

In the second the ending runs: that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord.

In the prayer after the gospel reading the candidates for baptism are told: ye have heard how the congregation has prayed that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life.

In the last prayer before baptism there is no reference to God's sanctifying the water. It is merely a prayer that the persons to be baptized may receive the fullness of thy grace, etc.

Here the Methodists have been as careful as in infant baptism to bring out their symbolic intent. Were their prayers original and made without any reference to *The Book of Common Prayer,* their intent would not be so obvious. But given the Anglican form as a point of departure, we are straightway put in possession of a reliable rule of interpretation. And I have been unable to find a single exception to the rule in either Methodist ritual. Time must have gradually eliminated the exceptions, had they been left in the earlier revisions. Even the edition already mentioned as commented upon by Cooke thirty years ago had in the second prayer of infant baptism that last Anglican prayer, so slightly changed that regenerative intent seemed to be indicated. Yet Cooke wrote of the phrase, "sanctify this water for this Holy Sacrament", as follows: "not by imparting to the water any miraculous virtue or infusing into it any mystical power, etc." He made it purely symbolic.

The parallel between the Pontifical and the Edwardine Ordinal is carried out to the last item of comparison by the Anglican and Methodist rituals of baptism, so far as concerns changed or deleted texts. In the first case references to Sacrifice were deleted or denatured. In the second, references to regenerative baptism underwent like treatment. But the Church has told us that the first revision revealed an animus destructive of valid orders. The second cannot reveal anything else than an invalid baptism.

THE MINISTERS SPEAK.

But this intrinsic proof of the Methodist rituals of baptism being heretical receives startling confirmation from ten answers to queries addressed to ten Methodist ministers, four from the South and six from the North. All of these answers were received within the last two months. In response to the query about the extent to which the ritual of baptism is used, one answered in a doubtful sense, one said *very generally* and *eight said universally*. Of the eight, two added comment. One wrote: "No Methodist minister baptizes without the Methodist ritual. One here and there might vary, but he could be disciplined for it." Another, the one quoted in the beginning of the article on the genius of Methodism, went into this explanation: "From the organization of American Methodism in 1784 to the present time the Church has had a ritual for use in 'The Ministration of Baptism to Infants' and in 'The Ministration of Baptism to Such as are of Riper Years'. This ritual is followed in every baptismal service, though parts of it are often omitted. Before 1784 Methodism was not regarded as a Church, and all members were advised to go to Episcopal, or Presbyterian, or some other church for the sacraments. Methodist ministers were not ordained before 1784. In 1784 John Wesley prepared 'A Sunday Service', which contained 'Orders of Worship', and rituals for 'Baptism' and for the 'Administration of the Lord's Supper,' and sent it to America together with 24 Articles of Religion. The ritual in this 'Sunday Service' was an abridgment and modification of the 'English Prayer Book' of 1661. The 'Sunday Service' is the basis of the ritual in both the M. E. Church and the M. E. Church, South, though each has been modified from time to time."

To the question of greater bearing most satisfying responses were written. This question read:

> Does either of the two paragraphs following express the meaning that Methodist ministers as a group give the baptismal formula, *I* baptize thee in the name of the Father and of the Son and of the Holy Ghost:
>
> (a) I wash (sprinkle or immerse) you in water in the name of the Father and of the Son and of the Holy Ghost as the act of begetting you in Christ, or of begetting you anew of water and the Holy Ghost;
>
> (b) I wash (sprinkle or immerse) you in water in the name of the Father and of the Son and of the Holy Spirit as a sign of your new birth in Christ but not as a means of effecting that rebirth.
>
> If neither of the foregoing paragraphs expresses the meaning that you think most Methodist ministers give the baptismal formula, would you kindly sketch a paragraph that does?

One out of the ten ministers contented himself with simply checking (b) paragraph. Three wrote a sentence each after that same paragraph. One from New York City has this sentence: "I believe that (b) expresses the more accepted meaning of the baptismal formula." One from New York State: "The latter paragraph (b) expresses the meaning that Methodist ministers attach to the formula." One from Southern California: "This second pragraph represents the meaning that I believe we Methodist ministers generally attach to the baptismal formula."

Then six of the ministers went into some detail about their own conception of symbolic baptism. These separate views, one in substance, diverse in particulars, vitalize for us the heresy of the Methodist baptismal rituals.

A Texas minister says: "(b) comes closer to what we mean. In the case of the baptism of infants we look upon baptism as the symbol of dedication to God. In the case of adults we regard baptism as the outward symbol of an inward cleansing."

An Oklahoma minister writes under (b): "Baptism is 'an outward sign of an inward grace'. The Scripture meaning of the word Baptize is ' purify ' or ' cleanse '. We baptize not to create ' children of God but to advertise or publish them '."

A District of Columbia minister explains his views thus: " I baptize thee in the name of the Father, etc.—while our Church ordinarily baptizes by sprinkling, it also immerses where the candidate so requests, since we do not regard the mode as being vitally important. We do not teach baptismal regeneration. We regard the sacrament of baptism as an outward material sign of an inward spiritual experience."

A minister from a second Texas city says: " The second paragraph comes near it. We do not baptize with the idea of regeneration but as a sign and symbol. However, we do not require everyone to profess conversion before baptism, but require them ' to have a desire to flee from the wrath to come and be saved from their sins '. Baptism of little children is a symbol of the rite of circumcision, perhaps, but is an act of dedication, an act that they must assume for themselves when they arrive at the years of maturity. Adult baptism is symbolic of heavenly washing. Sprinkling or pouring symbolizes the descent of the Holy Spirit. An outward symbol of inward grace. It is the threshold of the Church."

A minister from the Chicago district marks (b) not as an adequate statement and proceeds to give his reasons for so thinking: " No bald formulation can ever express the meaning of a symbol. That is just why we have symbols. The water in baptism is symbol of the Spirit. The questions above suggest the idea that the Spirit's work as here symbolized is limited to some simple and momentary act of regeneration. The water here used symbolizes the presence and work of the Spirit, with child and man, and in its twofold form of cleansing from evil and renewal in the divine life. It is not to be limited to some single momentary deed of regeneration. So baptism symbolizes a dual truth: that the candidate (infant or adult) belongs to the Christian fellowship; that he belongs to God and that the cleansing and renewing Spirit of God belongs to his life."

We conclude with the very full explanation that came from a minister of the Old South, evidently an educator: " This (b) is the meaning that practically all Methodist ministers have in mind, with the additional significance of baptism as ' the grand initiatory ordinance into the visible church,' so expressed by Cooke and Asbury in their 'Notes' annexed to the Discipline. Methodists do not regard baptism as necessary for salvation. Quakers are usually received into the Methodist Church by certificate without being baptized. John Wesley was decidedly 'High Church' in the early years of his ministry and even after his 'conversion' in 1738 he sometimes showed traces of his earlier views. As late as 1756 he wrote in a 'Treatise on Baptism' that the first benefit of baptism is 'the washing away of original sin by the application of the merits of Christ's death.' Even Wesley however, did not teach 'baptismal regeneration" and Methodism never accepted his view that baptism washed away original sin. Among Methodists baptism is 'an outward sign of an inward grace.' They believe that one may have the thing signified without the sign and the sign without the thing signified. Methodists baptize their children as an act of dedication."

SENTIMENTAL OBJECTIONS.

I am aware that very formidable objections could be urged against my thesis if only we were free in the face of a governing principle and obtruding facts. That millions of people who have been supposedly subjected to the sacrament of Christian baptism are not baptized at all, is a proposition terrifying to Catholic sensibilities. Yet it has only a modicum of terror compared with the truth that the entire Protestant world, so far forth as it enjoys valid baptism, is as badly off in regard to serious sin committed after baptism. These latter millions can be actually saved only by perfect contrition, the sacrament of Penance in desire. So the former, where the human presumption is divinely verified, can be saved only by the desire of baptism, the perfect love of the catechumen. The state of those Methodist children departing life in infancy is one of harrowing pity, but not so much so as the state of Baptist, Campbellite, Quaker and other adhorrers of infant baptism together with that of all post-Christian children dying before the use of reason.

If Methodists, outside of most exceptional cases, have been received into the Church without conditional baptism, then great wrong has been done those individual souls. But this is a wrong due purely to culpable ignorance and is not the result of honest mistakes. And if Methodists have been married to Catholics with merely *mixtae religionis* dispensations, the error has been made almost in defiance of Rome's explicit instructions on the manner of appraising Protestant baptisms. Even that 1830 decree, cited in our Baptist article (March number), gave the ritual test. And in a doubtful baptism there was never any warrant for omitting to invoke the principle of sacramental tutiorism by using the *disparitas cultus cautela.* So at the present time, when confronted by indubitable facts, there seems no justification for refusing to apply the presumption of invalid baptism, founded on the use of an heretical ritual, to the validating of marriages as well as to the contracting of marriages.

What we sorely need in regard to the millions of our Methodist countrymen is a pity of fact, not of theory. The functionary spirit of Wolsey and his compeers is greatly responsible for there being Methodists. Our functionary spirit will be largely responsible for that deserving multitude remaining Methodists. Instead of wasting sentiment on facts which we cannot change, we had better awaken sentiment for facts we can change. We must become emulators of the spirit of Blessed Fisher and Blessed More and set about forthwith undoing the havoc wrought by Wolsey and Cromwell.

JOSEPH P. DONOVAN, C.M.

Kenrick Seminary, St. Louis.

Analecta

SACRA CONGREGATIO CAEREMONIALIS.

DECRETUM DE TITULO "EXCELLENTIAE REVERENDISSIMAE".

Ssmus D. N. Pius Papa XI, eo consilio ut dignitas eorum, qui cum in Ecclesiae gubernatione, tum in ipsa Pontificis Maximi Domo principes habent partes, maiore cotidie in honore sit, Purpuratorum Patrum percontatus sententiam, qui sacris caerimoniis regundis praepositi sunt, die 11 mensis Decembris huius anni, arcessito viro hac in pagina subsignato, qui Sacrae Congregationi Caerimoniarum est a secretis, decrevit: *Excellentiae Reverendissimae* titulum, praeter quam Patriarchis et Latinae et Orientalis Ecclesiae, praeter quam Praelatis qui a flocculis vulgo appellantur, praeter quam Nuntiis et Internuntiis Apostolicis, tribuendum quoque esse Archiepiscopis atque Episcopis sive residentialibus sive titularibus tantum, itemque Magistro Pontificii cubiculi, Praelatis qui assident vel sunt a secretis in Sacris Romanis Congregationibus, Secretario Supremi Tribunalis Signaturae Apostolicae, Praelato Decano Sacrae Romanae Rotae ac denique Substituto Secretariae Status. Contrariis quibuslibet non obstantibus.

Datum Romae, ex aedibus Sacrae Congregationis Caerimonialis, die 31 Decembris 1930.

✠ I. Card. GRANITO PIGNATELII DI BELMONTE,
Ep. Ostiensis et Albanensis, *Praefectus.*

L. ✠ S.

B. Nardone, *Secretarius.*

SACRA POENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis.)

I.

INVOCATIO AD B. M. V. INDULGENTIIS DITATUR.

Ssmus D. N. Pius div. Prov. Pp. XI, in Audientia infrascripto Cardinali Poenitentiario Maiori impertita, christifidelibus saltem corde contrito recitantibus invocationem ad beatam Mariam Virginem: *Regina Apostolorum, ora pro nobis,* indulgentiam trecentorum dierum benigne concedere dignatus est. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae, e Sacra Poenitentiaria, die 20 Novembris 1930.

L. CARD. LAURI, *Poenitentiarius Maior.*

L. ✠ S. I. Teodori, *Secretarius.*

II.

INDULGENTIA PLENARIA PRO DIVINI OFFICII RECITATIONE AD MONIALES ALIASQUE PIAS MULIERES IN COMMUNITATE VIVENTES EXTENDITUR.

Indulgentiam plenariam clericis in sacris constitutis, qui integrum divinum Officium, etsi in partes distributum, coram Ssmo Sacramento sive publicae adorationi exposito sive in tabernaculo adservato, recitaverint, Decreto d. d. 23 Octobris a. c. benigne concessam, Ssmus D. N. Pius div. Prov. Pp. XI, in Audientia ab infrascripto Card. Poenitentiario Maiore die 21 proxime praeteriti mensis Novembris habita, ad moniales aliasque omnes pias mulieres in communitate viventes, quae ex proprii Instituti constitutionibus ad quotidianam divini Officii recitationem tenentur, in eadem forma iisdemque sub conditionibus, lubentissime ad preces eiusdem Cardinalis Poenitentiarii Maioris extendere dignatus est. Praesenti in perpetuum valituro absque ulla Brevis expeditione et contrariis quibuscumque non obstantibus.

Datum Romae, ex aedibus S. Poenitentiariae, die 5 Decembris 1930.

L. CARD. LAURI, *Poenitentiarius Major.*

L. ✠ S. I. Teodori, *Secretarius.*

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

RESPONSA AD PROPOSITA DUBIA.

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I. — DE CONCESSIONE INDULGENTIARUM.

D. An verba: *in suae iurisdictionis locis,* de quibus in canone 349 § 2 n. 2, ita intelligenda sint ut Episcopi indulgentias concedere prohibeantur religiosis exemptis vel in eorum ecclesiis.

R. *Negative.*

II. — DE LEGITIMATIONE PROLIS.

D. An vi canonis 1116 per subsequens parentum matrimonium legitima efficiatur proles, ab eisdem genita detentis impedimento aetatis vel disparitatis cultus, quod cessaverit tempore initi matrimonii.

R. *Negative.*

Datum ex Civitate Vaticana, die 6 mensis Decembris anno 1930.

P. CARD. GASPARRI, *Praeses.*

L. ✠ S. I. Bruno, *Secretarius.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

Episcopal Assistant at the Pontifical Throne:

14 November, 1930: The Right Rev. Joseph Robert Cowgill, Bishop of Leeds.

Domestic Prelates of His Holiness:

18 July, 1930: Monsignors Charles Leo Nelligan, William J. Lyons, Michael Joseph O'Gorman and William Burke Carleton, of the Archdiocese of Edmonton, Canada.

28 October: Monsignor William Godfrey, of the Archdiocese of Liverpool.

6 November: Monsignors Michael J. McDonald and James F. Nicholson, of the Archdiocese of Kingston.

7 November: Monsignor Walter E. Cavanagh, of the Archdiocese of Ottawa.

The Grand Cross of the Order of St. Gregory the Great, civil class:

8 November: Knights Commander Francis Alexander Anglin and Rudolph Lemieux, of the Archdiocese of Ottawa.

Commanders of the Order of St. Gregory the Great, civil class:

22 October, 1930: René Ernest Lefaivre, of the Archdiocese of Quebec.

7 November: Napoleon Anthony Belcourt, of the Archdiocese of Ottawa.

Knights of the Order of St. Gregory the Great, civil class:

7 November: Edward Ryan and Charles Edward O'Connor, of the Archdiocese of Kingston.

13 November: John Alfred Kelly, of the Archdiocese of Liverpool.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CEREMONIAL CONGREGATION issues a decree which attributes the title "Excellentia Reverendissima" to archbishops and bishops, whether residential or titulary, of both the Latin and the Oriental Church.

The SACRED PENITENTIARY APOSTOLIC, through the Office of Indulgences, announces that (1) an indulgence of three hundred days may be gained by the faithful who recite the invocation, "Queen of Apostles, pray for us"; also that (2) a plenary indulgence may be gained by nuns and other sisters living in community, for the recitation of the Divine Office.

PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF THE CANONS OF THE CODE answers two questions: (1) concerning the granting of indulgences by bishops; (2) the legitimation of children.

ROMAN CURIA announces officially some recent pontifical appointments.

A SUGGESTION TO IMPROVE THE MEDICAL CARE OF PRIESTS AND RELIGIOUS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The medical and surgical care of sick priests and sisters is largely in the hands of the provincials and the superiors of the various communities, societies and congregations. While the following is addressed to this group, the principles suggested will be found worthy of perusal by that much larger group from which superiors and provincials are drawn.

From years of contact with community life, and intimate association with medicine in its specialties, the writer is convinced that Religious, as a class, are the victims of conditions which prevent the proper enjoyment of the kind of medical care to which their work entitles them; the kind of medical care which he would wish extended to himself and family.

Curiously enough, neither the doctor nor the priest is to blame. The doctor does the magnificent, unselfish work, of which almost every community is witness; the priest accepts these services in the spirit of poverty, and the economical employment of the resources of which he is custodian; and yet, the burden often cheerfully assumed by the doctor, and the embarrassment accompanying the repetition of gratuitous service for the priest result not only in unnecessary suffering, shortened lives, and preventable deaths, but, in itself is so economically unsound, and so expensive, that one is astonished to see it flourish where frugality and economy are so consistently practised.

The doctor, guided by his medical ethics, charity, and what is sometimes called plain common sense, consistently refuses to render a statement to priest or sister.

The priest and the sister segregate medicine from other business and professions, think of some large fee which they know was paid to a doctor, hope that their doctor gets plenty of these fees, thank him kindly for his charity, and promise to remember him in their prayers. The doctor is grateful for the thanks and the prayers, hoping that these will move Providence to meet the rent, secretarial services and home budget; in other words, his overhead—the money which somehow must be had—that he may practise in the manner in which he has chosen.

The grocer, the butcher, the dry-goods man, the architect, the lawyer, the technician who extends wholesale or cut rates to the community are gratefully remembered for willingness to forego profit in their transactions. To rely repeatedly, or to depend upon these groups for their special services without meeting the wholesale or overhead cost of each, would not even be thought of, much less practised, and yet a superior will cheerfully send one after another of her subjects to a nose or throat specialist, or a general surgeon, and because he refuses to render a statement, the superior assumes that the physician is supernaturally happy and materially blessed by the superior's act.

I met a friend the other day, a surgeon, who said with a laugh (the laugh of a good sport who loses): "I had a big office hour to-day, a book agent, the wife of the superintendent of the building, three sisters and a priest." This man is a good man medically, a well-trained, experienced surgeon; he maintains an office with a secretary, and a nurse, in a high-class neighborhood; his overhead is set, and must be met; the religious came to him because he had spent a good deal of money on his training, and because he maintained a well-equipped service, and because he had a reputation for charity.

Suppose we consider a man, half soul and half body, or an equal mixture of the two, if you will—the normal man might then be looked to for a spiritualized activity which might be expected to cut in half that required by the unmoral. Some men have more than this spiritualization, most have less, according to their contact with and utilization of Divine Grace.

For the sake of argument (which is also the truth), let us assume that the average man is fifty-fifty human and spiritual; the working-out of these elements is fairly exact, may be prognosticated, and, inasmuch as it relates to the human, follows very definitely the laws of compensation.

Let us imagine that a community starts a new house in a suburban town. The local Catholic doctor looks in; the group is desperately poor, as is proper; his sympathy is touched; this is a new experience—he has something special to give them, which they need, and he gives his fifty per cent spirituality, freely, there being small demands upon it. His humanity then adds twenty per cent for human sympathy; twenty per cent for the human advantage that this group is a civic asset, and ten per cent goes in for the prestige of service—to the service in which everyone else in the parish helps.

In time, the community gets the advantage of support; his sympathy for it is no longer called upon. He sees, perhaps, a two hundred thousand building erected, and the necessary equipment supplied. His adherence to the group as a civic asset and the prestige of his association with it give place to different relations. The diminishing fifty per cent of human interest, which is certainly no fault of the doctor's, may be relieved by private practice referred to him, by the community. If this is adequate, all goes well. Sometimes, the cost of his service to the community is less than what he derives from it, through referred work. In this case, a community becomes a human asset to be carefully attended to. On the other hand, if this compensation does not come about, compensation is arrived at by a reduced service; in time, attention, and judgment. "Sister will have to wait until I am through with this patient" (who pays my rent).—"Is that Mrs. So-and-so calling? I will be through with sister in a minute."—"That is all right, Father, do as you did last time—salts, or anything else you like."

A critical situation develops — an acute abdomen; toxic thyroidism; a mastoid, or tonsial abscess. "Mother, you will have to send Sister to Dr. Town in the city. He is a good Catholic and has a great reputation."

Dr. Town, in the city, a good Catholic, cannot be expected to be more than a fifty-fifty spiritual and human combination. His secretary, who makes his engagements, may not be a Catholic. Her business being to see that the doctor does as little as possible for nothing, she informs Doctor Town, "A patient asking an appointment—a priest—when can you see him?" Dr. Town's fifty per cent spiritual make-up is daily drawn upon by half a dozen Catholic activities in which he is actively engaged; there is not much left for a new one; he is sympathetic in accordance with his nature; there is no novelty in this situation, no civic obligation, no increase to his professional standing; there may even be the danger of the loss of some bigoted patient. "Who referred the case to Dr. Town?" If the man referring the case, recently sent in someone who contributed largely to the overhead, this particular visitor may provide the necessary compensation, as a means of holding the family doctor. If the last case referred was a religious, the present situation becomes an almost unadulterated liability. "I can't see him this afternoon—I have a staff conference." (It would be impossible to attend a staff conference if Mrs. So-and-so were coming in.) "Try and squeeze him in between Mr. A and Miss S, to-morrow." If the case comes to operation, the time will be set to conform to other conditions, which must compensate for this loss of time and human energy. Post-operative calls will be made when other calls are made. Complications are likely to be looked upon as misfortunes for all concerned.

I insist that the doctor is not to blame. He is a human victim of his human interests—the need to keep alive, and to keep things going. The priests and religious do not see this angle. Their members always get well, or die, as is the Will of God. Of course, they do. But why put these helpless members of the community in the position of being the victims of circumstance? Why not dominate these circumstances? Is this not part of a religious superior's duties?

Doctors will not send bills to sisters and priests. It is a waste of time to ask them to do so. But if the sister or priest incurs a liability for the human service which he obtains, he pays for it in incomplete service—sometimes, by his life.

What is the solution? Credit the doctor with the spiritual service which you have a right to ask of him. You are the best judge in the individual case, whether this is to be ten or fifty per cent. Subtract this credit from the charge he makes the average case, pay him cash for the balance, for the human efforts he has expended, so that he may be free, as he heartily wishes to be, to do everything in the world for you. To be specific, do not wait for a bill; determine the usual charge, send your check for half, or for whatever you see fit. Cash is even better than a check, as cash cannot easily be returned. Make this remittance, and await the thanks which your compensation will produce.

To reiterate, the writer feels most emphatically that priests and religious, as a class, do not get the medical care to which their work entitles them.

This lack of care is due to the fact that the ordinary laws of human compensation are ignored.

Allowing for the fact that the average Catholic doctor is a normal, human being, with human obligations to meet, it is irrational to look for a more than fifty per cent sacrifice of the obligation due him. To do so, is to become a victim of the economic pressure to which he is subjected.

The doctor, as a victim of this pressure, is as innocent and as helpless as the patient. The compensation for this pressure must be fully met, either periodically, or immediately. The periodic method serves for frequently repeated services extended to the same group. The individual, who has occasional treatment, should make immediate compensation. Where it is necessary, there seems no good reason why he should not be as willing to ask for this compensation fee as he is for the satisfaction required for the payment of any other ordinary service.

Granting that the physician is an ordinary Catholic man, fifty per cent of his usual charge would leave him free to give religious and priests the time and the attention which they deserve and which he, of all men, in his own heart, wishes to extend to them. To ask, or to wait for a statement, with the knowledge of these facts, is to indulge in a subterfuge which relieves the individual, but which involves the class within the vicious circle described.

Lastly, the suggestions which have been made above, if generally followed out, would never make doctors rich, but they would, if practised, not only support and safeguard our brothers and sisters in religion, but would enable some doctors to contribute to the support of their work.

P. J. FLAGG, M.D.

New York City.

A SUGGESTION TO CATHOLIC PUBLISHERS.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I make a suggestion to Catholic publishers which would be of great service to priests who desire to receive and to file information concerning new works of permanent value. I receive the general catalogues of these publishers announcing the appearance of many works in which I am interested. It may be that at the time I am not prepared to order them, while having the intention of doing so later. It requires time and effort for me to make a card and file it.

If the publishers themselves would send to those on their mailing lists a card of convenient size giving ordinary information concerning a volume, it would be a simple matter to file it where it would be accessible when wanted. The cost to the publishers would be trifling, while the service to the prospective purchasers would be a great convenience and this would promote sales.

I receive regularly from general publishers cards of this kind and I find them very helpful. As far as my own wishes are concerned I would not ask that this be done concerning every book that is published, but it might be done with advantage in the case of books of permanent value for those whose main interest lies in the field of serious literature. Since all of our Catholic publishers read the REVIEW I hope that my suggestion may reach them through your pages.

LECTOR.

THE PARDON CRUCIFIX.

We published in our issues of October, 1930, p. 416 and in January, 1931, p. 81, information concerning the Pious Union of the Crucifix of Pardon. In order to satisfy the interest that was aroused, it may be well to call attention to the following. Those who carry the Crucifix may gain an indulgence of 300 days once a day. Those who kiss it devoutly may gain an indulgence of 100 days. Those who offer the following invocations or either of them may gain an indulgence of seven years and seven quarantines.

> Our Father, who art in Heaven, forgive us our trespasses as we forgive those who trespass against us.
>
> I bespeech the Most Blessed Virgin Mary to pray to the Lord our God for me.

Those who foster devotion to the Pardon Crucifix may gain a Plenary Indulgence under the usual conditions on the following feasts:

The Five Wounds of Our Lord.
The Finding of the Holy Cross.
The Immaculate Conception.
The Compassion of the Most Blessed Virgin.

Those who, when in danger of death, have received the last Sacraments or, that being impossible, make an Act of Contrition and forgive all who may have offended them, may receive a Plenary Indulgence by kissing the Crucifix.

These privileges were granted to the Honorary Canons Joseph and Augustine Lémann of Lyons at the audience of the Holy Father, on 1 June, 1905. See *Analecta Ecclesiastica—Romana Collectanea,* Vol. XIII, 1905, p. 347.

DIOCESAN PRIESTS IN RETREAT MOVEMENT.

To the Editor, THE ECCLESIASTICAL REVIEW.

Apropos of the articles on the diocesan clergy in the retreat movement by Father Sharp in THE ECCLESIASTICAL REVIEW, the enlistment by the late Bishop Carroll of his clergy in this work, I think, will be of interest. The elevation of the diocesan clergy was, such is my thought, one of the Bishop's objectives. Certainly he desired to give his clergy caste which had been lost by the atrophy of functions almost entirely delegated to the regular clergy. In some quarters the opinion was rife that the diocesan clergy might carry on the routine functions of the sacerdotal ministry, but that they were not equipped for what may be designated extraordinary ones, such as retreats and missions. That they did not generally engage in such work was quite true; to generalize as to equipment or its absence for the work manifestly was dangerous and impossible.

If, indeed, there were foundation in fact for the opinion that the diocesan clergy might not properly undertake the higher direction of souls, it is deplorable, since the most important work in the life of any institution is the ordinary work, the work of routine. In preaching, in sacramental administration, above all in the office of spiritual director in connexion with the Sacrament of Penance, thousands of the diocesan clergy have thousands of contacts with thousands of souls. To the realm of sanctity, if not to its heights, must all souls be led. If the retreat movement is to become widespread, there will not only be room for the participation in this work by the diocesan clergy, but they will be obliged to help in carrying the load. Whether diocesan priests have or have not been qualified for the work of retreats, certain things inevitably will be consequent upon participation.

If memory be not in error, it is President Glenn Frank who has observed that much the best teaching is done while teachers are learners. There is enthusiasm in teaching while there is eagerness to learn. But the necessity of teaching can be the occasion of the eager acquisition of knowledge. There will be a searching of the masters of the spiritual life. In the recitation of the office, in spiritual and general reading, the mind will be on the *qui vive* for pertinent truth. Priests naturally will philosophize more on the experiences of life. An alertness for fresh illustration will ensue. If the secular priest is charged with routine labors, what a blessing for the routine! "Sow a thought, reap an action." The hours of preparation as well as actual preaching will challenge the priest to a finer life. This repercussion on the priest's own life is the subject of general animadversion by those who have participated in the retreat movement.

Men and women are to be enlisted for Catholic Action through the retreat movement. The Papal Encyclicals are the storehouses of the principles whose reduction to life is Catholic Action.[1] Participation in this movement will sharpen the focus on these often neglected treasuries of truth.

Ten years ago Bishop Carroll of Helena gathered together some fifteen or twenty priests of his diocese for initiation into retreat work. This group numbered twenty per cent of the diocesan clergy. Under new episcopal leadership some of these priests continue the work and there are plans shaping for the future. Retreats at that time were of the order of things only among religious women and the educational institutions of the see city. In the interim there has been a great spread of the work. Groups of retreatants include eighth grade graduates, high school pupils, nurses, and recently the laymen's retreat has been reïnaugurated. This last work requires courage in a sparsely settled state with a population-square-mileage ratio of four to one. It is our high school youth who have responded magnificently.

Enthusiasm expresses itself in divers ways which are bound to warm the heart of any priest fortunate enough to have this wonderful priestly experience. There are resolutions by classes, there are letters full of self-revelation which must remain sacred confidences; there are admissions by those who thought themselves sophisticated, that the retreat was the most thrilling experience of a lifetime. Perhaps ten years of administrative work have made the writer most earnestly desire contacts with souls. These have come most easily in the small high school; they were most difficult in the attempt to reach Catholic students at a tax-supported university during a week-end retreat.

---

[1] See Jacques Maritain in *Thought* for March, 1930.

Additional freshness in expression and presentation should follow greater participation in retreat work by the diocesan clergy. Without neglect of the Exercises and consecrated standards some individualism surely is to be hoped for in retreat work. As knowledge beforehand of each day's menu —the dweller in a boarding school knows this full well—adds not to the zest of the meal, retreatants go more reluctantly to the exercises when they think that they are familiar already with the message and lessons of the retreat master. Among school people certain devices were found to be helpful. Nor am I sure that they could not be used advantageously where there is question of an adult, rather than of an early or late adolescent audience.

The writer has found that the use of the blackboard during the conferences is a valuable adjunct. For instance, there has been an emphasis on Religion, Work, Manhood in the case of the Boys High School retreat. A symbol is drawn on the board at the beginning of each conference. The triangle-circumscribed all-seeing eye of God with the legend: "Religion Insures Responsibility" is used for Religion. Practices are based on the doctrine of the presence of God. All is sketched out as the conference proceeds.—The candle burning at both ends, with Benson's interpretation, becomes the symbol of work. Here the legend: Work Spells a Winner. Vocational objective, method of study, correlation between success in school and in one's lifework—these form the appropriate development of the idea that work is a virtue. (Sloth seldom falls within the examination of conscience.) Excalibur and the anvil make a good symbol for manhood. Dr. Cooper's *Play Fair* suggested many fine things to bolster the practice of the natural virtues; for instance, his compass of good sportsmanship. Sometimes the board is used for a study. Thus, the act of contrition may be set down in one column with the parable of the prodigal's return in the parallel column.

Several advantages derive from this adjunct:

1. The conference improves from this dramatization. There is entrance through the eye and the ear (the psychological phenomenon of facilitation plus the gain in attention).

2. At the end of the conference there is a record. This may be copied or given to the retreatant, the multigraph being used. No outside reading is done. The retreatant is encouraged to work up the conference. Here the effort is for memory fixation. The "forgetting curve" tells how important meditation is as soon as possible after the conference. Too many ideas are bewildering.

3. The use of the blackboard, or, for that matter, posters, symbolic materials, outline cards, or what not, is an effective enemy of the evil of verbalism. One might talk about sanctifying grace for an hour without the subject taking on any connotation.

The writer thinks it well to consolidate rather than to multiply exercises. Three longer conferences in the course of the day are favored. Teachers hold their classes for forty, fifty and even sixty-minute periods. The longer conference permits of more rounded development. The everlasting bell, fatigue, the frequently repeated commotion of crowds moving through corridors are minimized. The opportunity of more intensive work through the longer period with longer rest periods and greater opportunity for personal conference, has appealed. Every conference is a time of particular examination, of resolution, and for the meditative repetition of the common prayers, in particular, the acts. In this connexion I recall a modern writer who, to illustrate the intensity of the act of contrition as recited by a character in his tale, resorts to printing each line twice. A great effort is made against verbalism.

When the great hope of our Holy Father relative to the lay retreat shall have been realized, the diocesan priest will be pressed by necessity into the work. In the interim a great priestly experience will have been missed by the priest, regular duties permitting, who fails to embrace this opportunity for this intensive cure of souls.

NORBERT C. HOFF.

Helena, Montana.

ADORATION ON HOLY THURSDAY, WHEN THERE IS NO SEPULCHRE.

Qu. The Instruction of the S. C. de Disciplina Sacramentorum, 26 March, 1929, mentioned in your number of January, 1930, regulates that in a church where the solemn services are not conducted on Holy Thursday, the pyx with the consecrated hosts may remain on its altar, until sundown of Holy Thursday.

In such a case what veneration may be given to the Blessed Sacrament? May this tabernacle where the pyx is kept on Holy Thursday be treated like the *arca* or *capsula* that contains the consecrated host for the Mass of the Presanctified? May it be surrounded by the decorations prescribed for this *capsula*: " in sacello, quo pulchrius fieri poterit, ornato luminibus, velis . . . et floribus . . . "? May the faithful come and adore the Blessed Sacrament, in this pyx, as they do before the *capsula?*

I am in doubt, because the above mentioned Instruction, referring to the pyx with consecrated particles for the sick, says that these hosts are not kept for public veneration, " non ad publicam venerationem "; (and, in another place, " non tamen fidelium adorationi expositum "). Is this " public veneration " forbidden only when (using the words of the Instruction) " the pyx with the particles is reserved outside the church . . . such fit place is a chapel or shrine near the church, or the sacristy itself, or a small room of the sacristy, provided it is safe and respectable, or also a respectable place in the parish house which is not used for domestic and profane purposes." These places mentioned by the Instruction do not seem to suggest any special danger of public veneration; and therefore I remain in doubt as to whether the regular tabernacle in the church is not included, when the Instruction forbids public veneration.

The question might perhaps be put as follows: Is it the intention of the S. C. de Disciplina Sacramentorum to stop, during the Triduum Sacrum, all public veneration of the Blessed Sacrament, except the public veneration of the Host reserved for the Mass of the Presanctified?

I know that many churches and chapels have the special privilege of Mass on Holy Thursday, without the obligation of the Mass of the Presanctified on Good Friday. But does this privilege include the permission to have an all-day public veneration of the Blessed Sacrament?

FATHER JOE.

Resp. In any church or chapel where on Holy Thursday there is no sacred function (but at most only a low Mass, by indult), the pyx containing the Blessed Sacrament may be kept at its regular altar ("in suo altari") until sunset, to the end that the Holy Eucharist may receive there the adoration of the faithful, instead of being adored in the liturgical sepulchre or repository ("loco Sepulchri"). (Decree No. 3842, ad 2.)

It seems proper that the altar where the Blessed Sacrament is reserved on this occasion should have special lights and decorations, so that the faithful may be attracted to come and adore It there, until sunset on Holy Thursday.

OBLIGATION TO HOLD HOLY WEEK SERVICES IN SMALL PARISHES.

Qu. 1. What is the obligation, if any, of pastors of small parishes to conduct the services of the last three days of Holy Week, i. e. Holy Thursday, Good Friday and Holy Saturday? Pope Benedict XIII prepared the *Memoriale Rituum* for the use of small parishes. According to this, most of the ceremonies of Holy Week can be read and need not be sung. Those parts that must be sung are the Kyrie, Gloria, etc. during the Mass on Holy Thursday and on Holy Saturday. If a pastor of a small parish has a choir to sing on Sundays of the year during High Mass, is he under obligation to conduct the Holy Week services with High Mass on Holy Thursday and Holy Saturday, and read the remaining parts of the service of these two days and those on Good Friday?

2. The Ordinary of the diocese may give permission for the celebration of High Mass on Holy Thursday only, with the services of the following days omitted. Can the pastor get permission to omit the prophecies on Holy Saturday, if the church has no baptismal font and the ceremonies following the prophecies are in that case omitted up to the recitation of the Litany, and have High Mass on Holy Saturday?

3. Wapelhorst in his ninth edition under "De Benedictione Fontis" says, "Aqua baptismalis in parochiis est benedicenda in Sabbatis Paschae et Pentecostes, non obstante quacumque contraria consuetudine, quae omnino eliminari debet." D. 3331. If the baptismal water is blessed on Holy Saturday in sufficient quantity, is it of obligation to bless a fresh supply on Pentecost?

Resp. 1. The services of the last three days of Holy Week are obligatory in cathedral and collegiate churches, and also in those parish churches in which it is possible to celebrate them with at least three or four altar boys, according to the

Memoriale Rituum of Benedict XIII. A choir is not necessary. If there is none, the hymns or responsories, which otherwise ought to be chanted, may be read aloud by the celebrant or the altar boys. This concession is implied in the following paragraph of Wapelhorst (editio decima, page 336, no. 224): "Feria V in Coena Domini et duabus feriis sequentibus, functiones sacrae in Ecclesiis Cathedralibus, collegiatis et parochialibus solemniter fieri debent. Si ob defectum Ministrorum *vel cantorum* solemniter *vel cum cantu fieri nequeant,* locorum Ordinarii quoad Paroecias, in quibus haberi possunt tres quatuorve saltem clerici, sacras functiones feriis V et VI, ac Sabbato majoris Hebdomadae peragi studeant, servata forma parvi Ritualis Benedicti XIII anno 1725 jussu editi."

2. The services of Holy Saturday are obligatory in those churches which have baptismal fonts. The services must be always integrally performed. The Ordinary cannot grant permission to omit the prophecies, even in a church which has no baptismal font and where therefore no baptismal water is to be blessed. The *Memoriale Rituum* of Benedict XIII requires explicitly the reading of all the prophecies in whatever church the Holy Saturday services are held (even without chant).

3. Decree 3331 of the S. Congregation of Rites, quoted by Wapelhorst, has been endorsed and completed by two others, viz. 3776, 1 and 4005. The law is clear, viz. in parish churches baptismal water *must* be blessed *twice a year,* i.e. on Holy Saturday and *also* on the vigil of Pentecost. "Accordingly (says Wuest in *Matters Liturgical,* p. 401, no. 638), during the days preceding the vigil of Pentecost, the water shall be withdrawn from the Font, and the Font thoroughly cleansed and refilled with fresh water to be consecrated on the Vigil. A small quantity of Baptismal Water, let it be remarked, should be preserved in the sacristy for use in case of necessity."

MUST "NOON OF HOLY SATURDAY" BE COMPUTED STRICTLY?

Qu. Must the Code of Canon Law which states that the "Lenten fast and abstinence" cease at noon of Holy Saturday in all cases be taken *ad litteram?* For instance, in a certain barracks dinner is always served at 11:30 A. M. Would a Catholic soldier of that barracks be obliged to abstain at dinner on Holy Saturday? Or do canonists admit a moral estimation of noon?

Resp. Holy Saturday is one of the few days on which the Catholic soldiers and sailors of our army and navy are not dispensed from the law of abstinence.[1] According to Canon 1252, § 4, the law of fast and abstinence ceases on Holy Saturday at noon. *Per se* therefore it is forbidden to anticipate that hour. However, there may be two ways of escape from the difficulty under discussion. First, if according to mean solar time it is already 12 o'clock, even though according to standard time it is only 11:30 A.M., the Lenten fast and abstinence have come to an end (Canon 22, § 1). Secondly, if Canon 33, § 1 cannot be invoked because according to solar time it is not yet noon, nevertheless in a case such as this there would be reason to apply *epicheia* and therefore the soldiers could lawfully eat meat at the noon meal of Holy Saturday, even though it be but 11:30 A.M. The Church would scarcely enforce her law so rigorously as to oblige such soldiers to forego meat at that meal, especially since the anticipation of half an hour is a comparatively slight departure from the law.

ADORATION OF CRUCIFIX ON GOOD FRIDAY.

Qu. On Good Friday it is customary with us at the mother house for professed sisters and novices to genuflect on both knees three times in the main aisle of the chapel when we approach to venerate the Crucifix, as the clergy do in the sanctuary. Recently this practice was questioned by a priest visitor. Will you kindly let me know any rule that applies?

Resp. The sisters should be encouraged to continue their pious practice of genuflecting on both knees three times in the main aisle when approaching the altar rail to venerate the Crucifix on Good Friday. What they do is in keeping with the following rubric of the Missal: "Postmodum ministri Altaris, deinde alii Clerici et *laici, bini et bini, ter genibus flexis,* ut dictum est, Crucem adorant." As the sisters do not go beyond the altar rail, they cannot be accused of any impropriety whatsoever.

---

[1] Sabetti, *Compendium Theologiae Moralis* (28. ed., New York: Frederic Pustet Co., 1919), n. 338, q. 2.

INTERRUPTION OF THE NOVITIATE.

Qu. In the issue of The Ecclesiastical Review for October, 1930, p. 385, there is found a reply of the Pontifical Commission for the Authentic Interpretation of the Canons of the Code to the effect that Canon 556, § 4 must be interpreted in the light of § 1 of that Canon. Is this not an evident contradiction?

Resp. Before that reply was given by the Pontifical Commission, authors were not agreed on the exact meaning of Canon 556 § 4. Some held that, if a novice were transferred from one novitiate house to another of the same institute, the novitiate was not broken, no matter how long a time was necessarily consumed by the journey.[1]

Others, however, maintained that even in this case the absence must be reckoned according to Canon 556 § 1. Since that paragraph states so explicitly that the novitiate is broken if a novice remains outside the novitiate house over thirty days, "*quacumque ex causa, etiam de Superiorum licentia*", they concluded that paragraph 4 does not constitute an exception from paragraph I of Canon 556.[2]

This latter opinion is declared the only correct one by the Pontifical Commission.

The seeming contradiction between Canon 556 § 4 and this authentic interpretation disappears, when one notes that import of Canon 556 § 4. In order to forestall any doubt in the matter, Canon 556 § 4 merely but explicitly states that there is nothing to hinder a novice who has begun his novitiate in one novitiate house of any institute from continuing and completing it in another novitiate house of the same institute. But it does not determine anything regarding the absence of the novice from the novitiate necessary for the journey. Since this absence entails the same disadvantages for the training of the novice as an absence for any other reason, it must be reckoned in the same way as the latter, as regards the completeness or interruption of the novitiate year.[3]

---

[1] J. Creusen, *Religieux et Religieuses* (3. ed., Brussels: Albert Dewit, 1924), p. 146; T. Schaefer, *De Religiosis* (Muenster i. W.: Aschendorff, 1927), p. 299; R. Bakalarczyk, *De Novitiatu* (Washington: Catholic University of America, 1927), p. 131.

[2] L. Fanfani, *De Iure Religiosorum* (2. ed., Turin: Peter Marietti, 1925), p. 224; Adeodato di S. Giusseppe, "Circa la interruzione del noviziato nel trasferimento ad altra casa (can. 564, § 4)", *Il Monitore Ecclesiastico* (1928), 155-157; cf. *Apollinaris*, I (1928), 312.

If therefore the absence of the novice occasioned by the transfer, together with absences for other reasons, does not exceed fifteen days, the novitiate is not broken and the days of the novice's absence do not have to be supplied. If the total exceeds fifteen, but not thirty days, the novitiate must be prolonged the same number of days (Can. 556 § 2). If, however, the total of the days during which the novice is away from the novitiate house on account of the transfer and for other reasons exceeds thirty days, the novitiate is broken; if the novice is to continue in the institute, he must begin his novitiate anew (Can. 556 § 1).

BODILY PRESENCE AT MASS.

Qu. The belfry of our parish is placed about one hundred feet behind the church. The sexton has to leave the church during High Mass on Sundays at the Sanctus, so as to ring the big bell in the belfry, announcing the moment of the Consecration to the faithful who, for one reason or another or without any, have not assisted at Holy Mass. There is no one standing outside the church, so the sexton cannot be said to be united with the people inside the church; but he can hear the little altar-bell that rings at the Consecration, and although he cannot see the celebrant, he follows the Mass in a most pious way, ringing the bell with one hand and holding his hat in the other with his head bowed. Then he returns to the church to assist at Mass again. This custom has gone on for over a hundred years and my parishioners would not like to see it abolished.

May the sexton continue to ring the bell as usual or must I abolish the custom on account of his "non presentia corporalis" at the Sacrifice of Mass on Sundays. I can celebrate only one Mass on Sundays in the main church, as the first Mass is said in a chapel-of-ease; therefore he can assist only at that Mass. Please give me an answer in the REVIEW.

P. W. V. T.

Resp. In the circumstances as above related the sexton may continue to ring the bell at Mass.

---

[3] *Jus Pontificum,* X (1930), 230; P. Maroto, "Annotationes", *Commentarium pro Religiosis,* XI (1930), 324-327.

APOSTOLIC BLESSING "IN ARTICULO MORTIS".

Qu. Is it forbidden to impart a plenary indulgence *in articulo mortis* by means of a special crucifix so blessed, when the dying person has a crucifix or other pious object blessed by the Pope by the use of which a plenary indulgence may be gained? Is it wrong to impart the indulgence according to the Ritual under the same circumstances?

Resp. All crucifixes or beads or medals to which the apostolic indulgences have been attached, either by the Pope or by any priest possessing the required faculty, entitle their bearer to a plenary indulgence *in articulo mortis* ", provided the dying person submits himself to the holy will of God, and receives the Sacrament of Penance and of Holy Eucharist; or, if this is not possible, invokes at least mentally the Holy Name of Jesus.

The bearer of such objects of piety may gain this indulgence even without being blessed by any priest with a crucifix.

The fact that the dying person possesses articles of devotion to which this indulgence has been attached, should not prevent the priest who answers a sick-call from obeying the injunction of Canon 468 § 2: " Parocho aliove sacerdoti qui infirmis assistat, facultas est concedendi benedictionem apostolicam cum indulgentia plenaria in articulo mortis, secundum formam a probatis liturgicis libris traditam; *quam benedictionem impertiri ne omittat* ". The formula to be used is given in the Rituale Romanum, Titulus V, Caput VI: " Ritus benedictionis apostolicae cum indulgentia plenaria in articulo mortis ".

FAMILY LOT IN THE CEMETERY OF ANOTHER PARISH.

In the March number of the REVIEW, in the fourth line from the top of page 300, the sentence beginning, " Nor will the cemetery be obliged ", should read, " The cemetery will be obliged ". By an unfortunate transposition of the types the negative slipped into this sentence erroneously.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

A possible trace of the Pentapolis.—Whatever may prove to be its bearing upon Old Testament history, a buried ruin now being excavated near the head of the Dead Sea will probably yield some important contributions to the early history of Palestine.

Although it belongs to Transjordania, the spot is only four miles east of the lower Jordan, and about the same distance north of the Dead Sea. Back from the river's banks a vast plain (" El Ghor " of the modern Arabs) extends in a series of wide and shallow terraces, ancient floors of the Jordan valley at various periods. Eastward toward the Ammonite mountains these steps ascend so slowly that the low eminence which is now the scene of research has its base on a shelf of plain only 410 feet above the level of the Dead Sea. It consists of a cluster of three low hillocks, the highest less than 30 feet above the plain, just where the advance toward the highlands begins to be slightly steeper in grade. The spur formed by this cluster is called by the Bedawin *Teleilat Ghassul,* " the Little Glasswort Mounds ", from the wild plant which overspreads it annually at the fertile season.

More than a year has elapsed since the great antiquity of the surface-remains of this area suggested to Fr. Alexis Mallon, S.J., the superior of the Pontifical Biblical Institute in Jerusalem, that the spot might repay investigation. In finally realizing this purpose he has had an invaluable coöperator in M. René Neuville, Chancellor of the French Consulate, himself an archeologist and the personal excavator of several prehistoric sites. Their joint operations in the present case were made possible chiefly by the generosity of an American donor. The work was begun under the auspices of the Pontifical Biblical Institute, and was later furthered by a liberal contribution from Pius XI himself. Up to the time of the latest published reports, two brief campaigns have been conducted, the first from 24 November to 28 December, 1929, with a force of twenty workmen; the second from 4 March to 5 April, 1930, with double this number. On this second occasion Fr.

Mallon and M. Neuville were further assisted by four young French priests, Religious of the Sacred Heart of Betharram, engaged in special studies. A detailed and scientific report of the excavation of Teleilat Ghassul would be premature at this early stage of operation, but a sufficient account for the present appears in two articles of Fr. Mallon,[1] which are the sources of this summary.

The average Oriental "tell" (mound covering a ruin) is comparatively lofty and steep, since builders would choose a natural eminence for defensive reasons. Once approved by experience, the site would be successively reoccupied. But Ghassul differs from the ordinary in both respects. A low spur outflung by a natural terrace and crowned by three hillocks provided the site of a city which perished without a successor. The inhabited area was very extensive for a settlement so ancient in this isolated inland tract. Two compact groups of well-built houses already excavated are nearly 500 yards apart; the three hillocks, with evident traces of close occupation, lie between these extremes, and it is not yet known that either of the latter marks the limit of occupation in its own direction. This large and populous town had another exceptional feature: no trace of city walls has yet been found. Could its inhabitants, nestled here in the heart of a great inland trench between the Jordan and the heights of Ammon, dwell "secure and easy" like the luckless Sidonians of Laish, and yet remain their own masters long enough to achieve the stable and prosperous industry whose remains now appear? Or had they already other masters, powerful overlords whose protection no ordinary foe dared violate?[2] The region contains other ancient ruins which, if thoroughly explored, might reveal the same absence of external defenses, due to the same conditions, whatever they may have been. Possibly, on the other hand, the extension of excavations may yet result in the discovery of ramparts. Yet it is hard to believe that a wall surrounding this large area to any effective height can have disappeared so utterly as to leave no visible trace above the comparatively shallow superficial deposit of brown earth which covers the virgin sand of the plain. For within the area itself are spots where the low remains of house-walls almost peeped above the surface before digging began.

---

[1] *Biblica,* Vol. XI, Nos. 1 and 2, 1930.

[2] *Biblica,* XI, 1, p. 18, Fr. Mallon (without reference to the above suggestion) records the discovery of two distinct types of vases bearing marked affinity to some of the Elamite pottery found at Susa. This reminds one of the political situation reflected by Genesis 14:4.

The usual method of excavators with any spacious area at their disposal is to select some promising spot as the starting-point of a trench, thus obtaining a transverse section which may reveal points of primary vantage. The present expedition, however, had to deal with a single level of occupation widely extended and nowhere likely to involve much depth. They therefore decided upon trial diggings at separate spots as most likely to disclose important starting-points. Thirteen such spots were marked for exploration, ten of these forming the periphery of a rough ellipse enclosing the other three. Two of the three interior points and two on the outer line have engaged most of the excavators' attention hitherto. All four points have repaid the work and invited its continuance.

By way of exclusion, let us note some results not yet attained. No trace of any public building has been unearthed, though one notes, in possible explanation of this fact, that little has yet been done on the highest of the three summits. No form of writing—not even an evident cryptogram or symbol—has been discovered. And nothing whatever has yet thrown the faintest light on the religion of the inhabitants, their virtues or their vices. A conventionalized serpent-figure appears in high relief on two of the potsherds, but this feature may have no more than ornamental significance. Some skulls of children, whose ages ranged from a few months to six or seven years, have been found in proximity to fragments of large vases, and one such skull was enclosed in a broken jar crudely patched together and refurnished with a bottom larger than its original base. But it is impossible to say at present whether these remains are witnesses to infant sacrifice or merely methods of burial.

The different centers of operation have yielded remains of about a dozen private dwellings. These are of the usual urban dimensions already familiar, and in several the walls are well preserved to a yard or two above floor-level. Two streets, averaging five to six feet in width, have been found separating opposite houses. Adjacent houses frequently have one common partition, indicating a populous community. The walls arise from the fine sand of the virgin soil. They are either of naturally rounded stones, totally undressed, or of bricks. The latter are all sun-dried and apparently handmade, sometimes bearing the makers' finger-prints. These unbaked bricks are of two forms, one roughly hemispherical with one level surface, the other crudely rectangular. Inside some of the houses a low course of stones runs around the wall, apparently forming a bench. The interior is generally equipped with a circular hearth, a stone table, and one or more circular silos.

The movable objects are most interesting. *No trace of metal work has appeared.* Stone, bone, and pottery, the crudest of materials, are utilized with a skill and a degree of finish that demonstrate how certainly a well-developed and experienced type of civilization can comport with very limited natural resources. So large a number of objects have already been found that much of their former owners' state may be known beyond conjecture. Of the utensils in stone—chisels, scrapers, knives, mortars, pestles, spindle-whorls — nearly all are polished, indicating the last stage of the lithic industry before the introduction of bronze. One javelin-point is dressed without much polishing, but quite minutely for its type. There are quite a number of polished stone axe-heads.

The pottery is nearly all hand-made (though a few specimens seem to indicate primitive wheel-work), and all of it is very thoroughly fired, except one or two sun-dried pieces. Some of the smaller and more delicate pieces are painted in parallel bands or simple geometrical designs, the favorite pigments being dark-red, brick-red, and white, usually on a background of natural rose. Handles of jars are either vertical or horizontal, and are pierced for suspension. Most of the larger pottery (some of it immense) is furnished with level bottoms. But the sharply rounded or pointed bottom is also in evidence, as well as the characteristic ring of stones placed on the floor for the support of such vessels when filled.

The commonest weapon seems to have been a mace or war-club with a stone head. Many of these are small, and may have been throwing-stocks. The stone heads (which, of course, alone survive) are thick and heavy disks, and finished by polishing. There are also dagger-blades of bone, besides the smaller stone knives. One finds little evidence of the use of either spears or arrows, though the usual sling-stone is in evidence.

As for finery, all of the natural materials available—stone, bone, terra cotta, and mother-of-pearl—were employed for various types of the ornaments used by this long-forgotten people. Such objects have been recovered in abundance, and their symmetry and artistic finish again reveal a long-established triumph over poverty of resources. There are earrings and other pendants, and numerous beads of different sizes and colors. At hand also are remains of the shellfish that furnished the mother-of-pearl; the species, if correctly identified, does not now occur nearer to this site than the Red Sea. Does this indicate the inhabitants' commerce with so distant a region, or did this species of mollusk in their time inhabit the Sea of Galilee, as others do now?

That the people, as might be expected, engaged in agriculture is evident from the prevalence of millstones of the usual type, and of ovens, especially one very large and evidently public one. That sheep-raising was also among their occupations seems equally certain; a large number of slender implements are best explained as the teeth of combs used for carding wool.

A few figurines in stone and clay have thus far been found. Two are of female figures, the rest of quadrupeds. All are mutilated and furnish little information. Among the most remarkable remains, however, are two small conical seals, mute witnesses to an advanced stage of organized society. The future discovery of some type of inscription would not be at all surprising.

The character of all these objects, as compared with others taken (for example) from Gezer and the lowest strata of Jericho, points to one conclusion: the history of the city came to an end at approximately 2000 B. C., the close of the Early Bronze Age in Palestine. At present not even conjecture can hazard a date for the founding of the city. Its destruction, however, seems to have been about contemporaneous with Abraham's first sojourn in the Land of Promise.

The means of this destruction was fire. Every house has its stratum of ashes, commonly thickest around the inner surface of the walls, as if augmented there by the collapse of a burning roof of wood and turf. Of course, such a fate for an ancient city was common enough. But here the stratum of cinders seems to be a uniform feature of the whole surface (or sub-surface) in very considerable quantity. This naturally raises the question of the source of the conflagration and its remains, and has led to the sending of several specimens to laboratories to be analysed.

At the close of a brief notice of these excavations [3] Mr. J. W. Crowfoot, Director of the British School of Archeology in Jerusalem, remarks that " it is natural that the question should be raised, whether this city is one of the famous Cities of the Plain " — The Pentapolis, comprising Sodom, Gomorrah, Admah, Seboim, and Bela or Soar.[4] In this connexion some of our readers may recall that the first expedition to Ghassul was celebrated by press reports that the site of Sodom had been discovered—a statement which Fr. Mallon publicly disclaimed as " premature ". To the best of our present information, it is not yet justified by any positive evidence. Certainly the site has not been occupied since about the time of Abraham's first arrival in Palestine; but it may have been ruined and abandoned earlier than that, and in fact, as Mr. Crowfoot remarks, " in cities of the time of Abraham we should expect to find much more metal ". Furthermore, even if it was just then that the city perished, it may have been overwhelmed in the common fate of the Cities of the Plain, or by a similar catastrophe, without having been one of their number. It will at once occur to everyone that the weight of present opinion on the original situation of those cities is strongly in favor of a region to the south of the Dead Sea, more than fifty miles from Teleilat Ghassul, and that the latter's identity with any member of the Pentapolis would have to be established with certainty in face of this consensus of opinion.

But the possibility has one slight confirmation. Genesis 19: 17-22 relates how the fifty city, Bela, was spared on that fateful morning as a shelter for Lot. Bela was toward " the mountain" (on whichever side of the Dead Sea), but less distant, and it was only "a little one" (*miṣʿor,* "slight", "unimportant"), from which naive plea on the fugitive's part "the name of that city was called Soar" in subsequent Hebrew annals (verse 22). Ghassul is on the edge of the Wady Jarafa. Ascending this natural footway for about five miles toward the Ammonite highlands, at a point still some distance from them one finds a small mound, covering ruins whose surface-remains extend from the Early Bronze to the Iron Age, and therefore inhabited from Abraham's time to about that of the Babylonian Exile. Its Arabic name, Tell Iqtanu, has already been associated by Merrill with the Hebrew *qaṭan,* "little". Position and name together are suggestive, but they do not stand alone. Two miles westward, on the Wady Hesban, a modern village has borrowed the name of an ancient site adjacent, and this name, Shaghur, was suggested by Birch in 1879 as preserving the Greek Σηγώρ, the LXX's actual equivalent for Soar. The double reminiscence must be due to very old tradition.

---

[3] Quarterly Statement P. E. F., October 1930, pp. 172-4.

[4] Gen. 14: 2, 8.

Everyone knows how long and vigorously the question of the site of the Pentapolis has been debated. No one, however, can regard it as really settled; and the facts above recounted have naturally led to its being reconsidered in a thorough and critical manner. The two lengthy articles in which Fr. E. Power, S.J., (until recently Editor of *Biblica*) deals with the history of the question,[5] can only be sketched in outline here. But they have brought to light one current of ancient testimony which has not received due notice in recent stages of the discussion.

Fr. Power justly begins by rejecting the theory of the submersion of the Pentapolis by the waters of the Dead Sea. The idea rests on a misunderstanding of Gen. 14:3, and is refuted by the geology of the region. On this latter account, again, the Dead Sea basin cannot be included within the original Pentapolis region, which must therefore have lain either north or south of the lake. Turning, then, to the positive testimony of antiquity, Fr. Power examines first the Scriptural notices of the five cities, and especially of Soar, which survived as a witness to the former vicinity of the other four. We postpone for the moment this record of the Old Testament, asking indulgence for its more detailed treatment presently. It will have to cast a deciding vote, for patristic and secular literature clearly shows that "we are in the presence of two different traditions". One of these consistently placed the Pentapolis to the north of the Dead Sea. The other shows a progressive variation, which, however, always places one or another of the cities outside this northern district, and includes the whole or a part of the Dead Sea itself within "the Plain" of the Pentapolis, until in recent times the latter has been placed wholly at the lake's southern end.

---

[5] *Biblica,* XI (1930), Nos. 1 and 2.

Witnesses to the northern location fall into two general classes, though both agree in the belief that fires destroyed the cities from a barren and desolate tract still visible. First, there are those who give unmistakable local data, such as Jericho, the vicinity of Mount Nebo, the mouth of the Jordan, or the Byzantine episcopal see of "Sodom" or of "Segor". To this class belong Tertullian (c. 200), St. Pionius (c. 250), Severus (indirectly, in 325), the pilgrim Aetheria (394), her contemporary St. John Chrysostom, and Cassian (c. 425). The last three had seen Palestine, and Chrysostom addresses hearers of whom he presumes the same. Secondly, there are those who, without expressly naming the surroundings (unless by some reference to the Dead Sea), unite with writers of the former type in ascribing the destruction of the Pentapolis to fire, and in attesting as *still more or less in evidence* "the burnt and barren land, the ruins, the ashes, the sulphur, and the smoke" which in general are notes of the tradition favoring the northern site. In this class we have Philo of Alexandria, St. Justin, the pagan writers Tacitus and Caius Julius Solinus, and the early African author of the poem "Sodoma". In the sixth century the Pilgrim of Piacenza becomes in some respects the most explicit witness of all, but his meaning in places is not beyond dispute.

Thus it is beyond all question that between the third and the sixth century there existed in Rome, in Africa, and in the East itself a confident and unhesitating belief that the Cities of the Plain originally stood near the mouth of the Jordan, somewhere between Jericho and the Moabite highlands, and preferably "in Arabia" rather than "in Judea". It is this fact which has been so singularly overlooked by modern writers on the subject, and no slight gratitude is due to Fr. Power for placing the evidence before his readers in abundant citations from the original texts.

The tradition of a southern site gradually gathers around the Roman fort of Zoar, at the southeastern end of the Dead Sea, though in its early stages the idea still lingers of the northern Ghor as at least a part of the Pentapolis. We may observe in passing a strong independent objection to this localisation of "Soar": the remains of Zoar have shown no traces of occupation anterior to Roman times. The southern tradition, at any rate, "shows three different stages of development", which Fr. Power thus distinguishes:

> From the first to the fifth century the destroyed area was regarded as occupying the valley to the north of the Dead Sea as well as the submerged basin of the Dead Sea itself. Soar was located in the south just outside the region of the catastrophe. The second stage of the tradition dates from the fifth to the eighteenth century. The valley to the north of the Dead Sea was then excluded from the destroyed area. Soar was sometimes included in the submerged area, sometimes located to the south of it. H. Reland in the beginning of the eighteenth century became convinced, by a study of the Scripture texts, that the region of the Pentapolis was not submerged, and that the valley of Siddim was not a part of it. He therefore modified the second form of the southern tradition by excluding the submerged area, and, following the indication offered by the southern site of Zoar, placed the whole region of the Pentapolis at the south of the Dead Sea. This is the third stage of the southern tradition. It is an entirely modern theory, unsupported by any ancient text, which became popular when geology confirmed the exclusion of the Dead Sea valley from the Pentapolis region.

The earliest mention of the southern tradition appears in the Geographica of Strabo. He claims to have obtained his information from Jewish natives of the region. He records that thirteen cities were destroyed, but that the ruins of Sodom were still said to exist. Precisely where he would place them is not clear, though Fr. Power thinks, to the north of the lake. But Strabo does attribute the existence of the lake itself (in whole or in part) to an inundation caused by earthquake and eruption. This is the earliest trace of a submersion theory.

Among Jewish exegetes it appears quite early. Two passages in the Midrash Rabba and three in the Midrash Gadol witness more or less clearly to the idea of a submersion, the first two emphasizing earthquake as the cause. The Biblical passages on which they comment serve to indicate the source of their mistake. These " are Gen. 14:3b and Gen. 19:25. They had only to identify the valley of Siddim with the Pentapolis region in the former text, and to render the verb *hafak* ' overturn ' in the latter." The Targum of Pseudo-Jonathan on Gen. 14:3 speaks of the Dead Sea as formed from sources in the same valley.

Three passages of St. Jerome reveal some interesting facts about the persuasions of fourth-century Jews. So far from accepting the southern Zoar, they held that the original Soar had perished in an earthquake. They also regarded the ashy region to the north of the lake as having been at least a part of the Pentapolis.

Josephus, Fr. Power concludes (after careful criticism of several passages), knew of both traditional localities, and recorded now one, now the other. Eusebius, in turn, " is the first Christian witness to the southern tradition, and there can scarcely be a doubt that he derived his information on this point from Josephus ". He becomes responsible for doubtful identifications of several sites (Luhith, Nimrin, Hasason-Tamar) mentioned by the Scriptures in more or less proximity to the Pentapolis. These notes are chiefly from his Onomasticon, and say nothing of the manner in which the cities were destroyed.

St. Jerome's own views (apart from his reflections of Jewish opinion) appear in many passages.

> He represents the southern tradition in its primitive form as far as the extent of the Pentapolis is concerned, but like Josephus is not uninfluenced by the northern tradition with which he is evidently acquainted. . . . As signs of the catastrophe we have the sulphurous rain, possibly the barrenness and the apples of Sodom if the reading " vineas " is authentic, certainly the ashes, all familiar elements of the northern tradition, and in addition the inundation of the Pentapolis region covered by the Dead Sea. . . . On the other hand he is undoubtedly convinced of the southern site of Soar, and for that reason elsewhere locates the city of Sodom in its vicinity somewhere to the south of the Dead Sea.

He is, at all events, not inclined to think of either Sodom or Soar as submerged, in some of the passages which expressly mention them. And yet in at least two other passages " St. Jerome's view on the submersion of the region of the Pentapolis is very definitely expressed ", as Fr. Power thinks.[6] At any rate, it is demonstrable that St. Jerome regarded the identity of Zoar with Soar as a fixed point in all discussion of the subject. It is hardly less clear that he regarded a still unsubmerged " regio cineris " (wherever it was) as a remnant of the Pentapolis district.

This also appears as the opinion of Orosius, who expressly declares the site of the five cities to have been " primum exusta ignibus, post oppressa aquis ", while a " regio cineris " yet remains. Finally, in the fifth century Claudius Marius Victor " gives us a more developed intermediate stage of the southern tradition—volcanic eruption, fire from heaven, submersion."

Fr. Power has no object in tracing the southern tradition through its modern stages. For its dominant popularity he has certainly given sufficient reason here. The authority of St. Jerome as commentator, theologian, and resident of Palestine was quite enough to give a decisive prestige to the opinion that Zoar, south of the Dead Sea, was Soar of the Pentapolis. The authority of Josephus on this point is also in evidence, Driver apparently considering it conclusive. It should be remembered that not until 1924 had the exploration of Zoar revealed its purely Roman origin.

The Biblical Evidence.—In this, the first and most interesting part of his study, Fr. Power has left no stone unturned. He seems to have covered every relevant piece of testimony, attending especially to the location of Soar, the one surviving city, as accepted by Old Testament writers. He has also met every objection known to him in its proper connexion, with the frankest admission of mere probability where certainty is not at hand. His treatment of most of these objections must be omitted here; and, indeed, an outline of the positive testimony he gathers from Scripture may be enough to show that all of the passages, taken at their obvious value, focus most strikingly on one conclusion. Their unanimous witness is to the effect that the Pentapolis lay to the north of the Dead Sea.

---

[6] The present writer, without the least prepossession, has not been able to see this quite so clearly in the passages adduced. Both of them seem to lend themselves to an equally obvious interpretation in favor of the survival of the sites of the destroyed cities.

(1) Isaias 15:5 mentions Soar in a passage describing the progress of an invasion through Moab. The conflict begins south of the Arnon (at Ar-Moab and Qir-Moab), and proceeds steadily northward through Dibon, Nebo (the town), Medaba, Heshbon, and Elealeh. Soar and Eglath-Shelishiyah are next mentioned in connexion, and must therefore be further north, near the Ammonite frontier. The fugitives (see 16:1-4) are making for the Jordan and Judea, and they pass Soar before crossing "the torrent of the willows". The latter's designation *'arabim* seems to survive in "Wady Garaba"; this is the Arabs' name for the ravine next northward (about two miles) from the Wady Jarafa and Ghassul, and the willows are abundantly at hand to justify its ancient name.

(2) Jeremias 48:4-5 probably means Soar by the term which our version renders "her little ones"; at any rate, 48:34 names Soar explicitly in a similar connexion. Both passages (like the one in Isaias) mention the proximity of Horonaim. While the identity of this spot is not quite certain, it is regarded as equivalent to Beth-Haran, and as now represented by Tell er-Rame. This last is close to the village of Shaghur. At any rate, it is evident that both Isaias and Jeremias thought of Soar as being on the northwestern frontier of Moab, not far east of the Jordan.

(3) Although Genesis 13:10-12 has been tortured in ways innumerable, its suggestion of the northern site of the Pentapolis is admitted even by Driver, a strong supporter of the southern theory. From a height somewhere between Bethel and Hai (verse 3), Lot overlooks "the Round of the Jordan". It attracts him by its fertility; he chooses it, and "moves eastward", the immediate result of which is that he "dwelt in the towns of the Round and moved his tent to Sodom". The historian, explaining to his own age why anyone should prefer that district, remarks that "the whole of it was watered before Yahweh destroyed Sodom and Gomorrah, like the garden of Yahweh, like the land of Egypt, in the direction of Soar". The last phrase naturally indicates Soar as the farthest limit of the Round from Lot's viewpoint, or somewhere beyond

Sodom and Gomorrah to one looking across the lower Jordan from the west. While the region was still populated, irrigation was maintained; not so after its destruction.

Had the Soar here mentioned been the southern Zoar, as Josephus thought, and at the same time included in a view with Sodom and Gomorrah, Lot's vista would have had to embrace the whole fifty miles' length of the Dead Sea.[7] It is evident that in looking "in the direction of Soar" he was looking "eastward" whither he presently went; and there were Sodom and Gomorrah. It was Abraham who took a southerly course — toward Hebron — and thus "they became separated each from his brother".

(4) Deuteronomy 34:3 confirms the evidence of the above passage that the "Round (*kikkar*) of the Jordan" could not include a district separated from the Jordan by the whole length of the Dead Sea. In this passage it is called the "Round of the Valley of Jericho", as seen this time from the eastern side of the river. Moses' panorama of Palestine from the summit of Nebo carries his vision northward on his own side of the Jordan through Galaad, across the river to Dan, the northern limit; his view then comes southward through (later) Galilee and Samaria, takes in Judea toward "the western sea", proceeds still southward to "the Negeb" (about Bersabee), and terminates in "the Round of the Valley of Jericho as far as Soar". If Soar was on his own side of the Jordan and somewhere opposite Jericho, the circuit here described is regular and unbroken. If Soar was at the southern end of the Dead Sea, it was nowhere near "the Valley of Jericho", so that after resting on this valley, Moses' view would have to turn southward again to include Soar at all.

(5) The Pentapolis is first mentioned in Genesis 10:19: "The boundary of the Canaanite was from Sidon, in the direction of Sodom, Gomorrah, Admah, and Seboim as far as Lasha." Of the western boundary of Canaan the city of Gaza is clearly the southern limit, or southwestern angle of the area.

---

[7] This insuperable difficulty becomes a supreme absurdity when Gunkel and others take it to mean that the author of this passage thought the formation of the Dead Sea to be subsequent to the destruction of Sodom and Gomorrah. Between Bethel and Hai, or even on the higher site of the latter itself, no view can be had of any considerable part of the present surface of the Dead Sea, to say nothing of the empty depression. On the other hand, the plain of the Jordan near its mouth is easily visible from several points in this vicinity.

The four Cities of the Plain, named as closely adjacent, are just as evidently its southeastern corner. As Gerar, south of Gaza, gives the direction of which Gaza is the limit, so "Lasha" lies beyond the Cities of the Plain in a more or less easterly direction from Gaza. More or less; but just where was "Lasha"? Not the place of that name on the east side of the Dead Sea; it would belong to Moab, and the Dead Sea would not be included within Canaanite territory. The Hebrew form "Lasha" seems to be a corruption; and it is Kittel's critical text of Genesis that suggests the correction to "Bela". This was the earlier name of Soar. If it is really the true reading here, Soar once more appears as the most easterly of the five Cities of the Plain.

(6) Genesis 14:1-10 furnishes both information and matter of question. It recounts a punitive expedition of Elamite allies against the revolting Pentapolis. Was "the Valley of Siddim, which is the Salt Sea" (3b), the Plain of the Pentapolis itself, as the Talmudists thought? The points of attack named on the invaders' line of march would seem to indicate otherwise. On the east side of the Dead Sea they come southward, from Ashtaroth Qarnaim (in southern Bashan) through Ham, Kiryathaim (northern Moab), and Mount Seir, to Pharan. Their return march is northward, and this time along the western shore, since they pass from Kadesh (in the southern desert) to Hasason-Tamar. According to 2 Par. 20:2 (confirmed by the modern name of Wady el-Hasasa) this was another name for Engaddi, which is more than halfway up the western shore of the Dead Sea; yet after reaching it, the invaders are met by the kings of the Pentapolis at the Valley of Siddim. Nither of these last can have lain to the south of the Dead Sea, else the plundering of the Pentapolis would have preceded the victors' arrival at Hasason-Tamar. Nor is it likely that the Five Cities were situated in the Valley of Siddim, judging from the language of verse 8. This valley was evidently (verse 3) a portion of the northwestern shore which later became submerged.

It contained pits of bitumen, which have not been discovered in any plain around the lake, but are well known to exist in the lake itself. Whether its submersion was due to a subsidence or a regular increase in the extent of the lake must be left to the investigation

> of geologists. A third of the shallow southern basin of the lake was dry land a century ago. The lake has risen three meters in twenty-five years 1892-1917. The steady rise is due to climatic conditions, as it depends on the relation between the influx of water determined by rain-fall and the evaporation determined by heat. The lake was rising towards the end of the fourth century, since Aetheria learned from the Bishop of Segor that the pillar of Lot's wife then submerged had been visible some years previously. No reliable information of an earlier date seems to exist, but the possibility of a submersion in the relatively shallow northwestern part of the lake can scarcely be denied. There seems therefore to be no convincing reason for regarding Gen. 14: 3b as a late unauthorized gloss.

The Pentapolis itself must have lain still further north, its kings hoping to check the invasion beyond their own territory, and moving southward to meet it.

(7) Ezechiel 15:46 creates apparent difficulty by personifying Jerusalem with Samaria "on the left hand" and Sodom "on the right hand". Would not the latter be toward the south? The use of the expression does not seem to demand so much. In Gen. 48:13, Jacob, with Ephraim "on his left" and Manasses "on his right", is able to rest his *crossed* hands on the heads of both boys at once. They were not at his *sides*. Again, in Gen. 13:9, Abraham gives Lot his choice between the two "hands" as directions, yet they separate at a right angle, the one eastward, the other to the south. The Arabic phrase "stood between his two hands", meaning directly in front of him, exemplifies the same idea.

Thus it appears that every clear witness derivable from Scripture itself points to a district north of the Dead Sea as the Plain of the Five Cities. From the close association of the surviving Soar with known points on the Moabite-Ammonite frontier, and the distinction made by early writers between Arabia and Judea, the Plain must have been in what is now Transjordania. The question, therefore whether Teleilat Ghassul may be yielding to the light, after nearly forty centuries of burial, the ruins of one of those very cities, is far from being an idle speculation. "Premature" at present the identification would assuredly be, but the possibility alone will lend keen interest to the further progress of investigation.

W. H. McClellan, S.J.

Woodstock, Maryland.

Criticisms and Notes

THE DIVINE OFFICE. A Study of the Roman Breviary. By E. J. Quigley. St. Louis: B. Herder Book Company. 1930. Pp. xii-316.

Father Quigley, of Rockcorry, County Monaghan, Ireland, has compiled several works of use to the clergy. This work is along more pretentious lines; it is not a handbook or outline of the method of reciting the Breviary, but a study which passes from the rubrics to the moral and ascetic theology of its recitation, the history of the canonical hours, and heortology or the cycle of feasts throughout the ecclesiastical year. The Appendix contains aids which will be found useful in adding devotion to the Psalms. There is much in the book; its compact form and excellent arrangement will commend it even more than the learning which it displays.

Not all will agree that the recitation of the Psalms from memory is apt to be less devotional, although it was the practice of some saints always to read from a text. And while, as Father Quigley tells us, St. Vincent de Paul always spent a great time in saying his Office, we read in the life of the Venerable Don Bosco that, at least for a period of his life, he was dispensed from saying it altogether. An able study of the canonical Hours, considered one by one, is found in the third part of the book. With regard to Compline, we cannot follow Fr. Quigley in giving any probability to the opinion that the mention of a night prayer in No. 37 of St. Basil's Rule can be classed in any manner as the office of Compline. Much less can it be said that before the time of St. Basil this Hour was in existence. Scholars agree that it is the one part of the office definitely assignable to St. Benedict, who is the first to use the word. He styles it, according to the best reading of the MSS. "Completorius", We wish, for the sake of scholarship, that Fr. Quigley had given his references more copiously and more accurately; we seem to find too many echoes of the English translation of the Nicene Fathers.

The causes which excuse from reading the office (a subject which gives trouble to many a conscience) are well dealt with (pp. 98 sq.). In Ireland and Scotland the question of what a hungry priest should do, when faced with the alternative of omitting part of the office or giving up a necessary meal before midnight, used to be a frequent topic of clerical discussion. The story frequently was told of the priest who, returning from a sick call close to midnight, paced the floor debating with himself about the matter, when he heard the clock strike twelve and was able to do neither. Father Quigley settles the question (p. 99), holding that the obligation of saying the Hours ceases. In America the question is not usually discussed;

but we have more difficulty with our changing clocks, daylight saving time and the like. The answer of the editor of the *Acta* is given: "In computing time, the Church follows the rule that regulates all business concerns in different localities."

INTRODUCTION TO THE THEOLOGICAL SUMMA OF ST. THOMAS. By Dr. Martin Grabmann. Authorized English Translation by John S. Zybura, Ph.D. St. Louis: B. Herder Book Company. 1930. Pp. x-220.

To many, the study of the *Summa* of St. Thomas is a purely speculative theological pursuit. But in the light of the treatises of Dr. Grabmann, Masnovo, Gilson, Landgraf and others, it becomes much more: it is the living work of a master meeting the problems of his age. Those who studied the *Summa* only from the previous point of view, have much to learn, not only about the background, but also about the actual penetration and understanding of the arguments and the whole trend of Thomistic thought. The present work gives us an insight to the method of argumentation, the style of teaching and the ideas foremost in the mind of those who produced the great medieval *summas*.

St. Thomas set about the making of his *Summa* in a thoroughly systematic manner. He divided his subject, perfected the Scholastic method, and went far beyond anything produced up to his time. He accomplished what his predecessors had failed to do, namely, to make Aristotle acceptable to Christian thought. Dr. Grabmann links the *Summa* with the other works of Aquinas and gives an account of the knotty problem of its chronology. He explains the method of the *Summa* and adds an outline of the chief commentaries; it is interesting to learn that in the fourteenth century the *Summa* was translated into Greek. There was also an early Armenian version. Among the requisites for a lasting enjoyment of the *Summa* Grabmann places an investigation of the relations existing between the Thomistic world of ideas and modern thought. As Father Kleutgen says: "A cursory reading does not suffice to disclose his profundity; a sustained study is necessary for this purpose." As an initiation into the *Summa*, Chapter IV (which is an addition to the original edition of 1919) is to be highly recommended. The translator merits sincere congratulation.

ECCLESIA. Encyclopedie Populaire des Connaissances Religieuses. Paris, Librairie Bloud et Gay.

French Catholics are fortunate in the possession of this one-volume popular encyclopedia of religious knowledge. Over eleven hundred pages long, it provides a wealth of detail regarding all phases of Catholic life and doctrine which is truly astonishing. No aspect is left untouched, and the eminent list of contributors insures a soundness of thought and accuracy of detail which inspection of the pages confirms. The work is divided into three large sections, each of these having numerous sub-divisions: Catholic Doctrine, History, and Religious Action. Under Doctrine are discussed philosophical preambles, general apologetics, the Scriptures, Dogma, Morals, ascetical and mystical theology, devotions, liturgy, canon law for the layman. The historical section begins with an Introduction by M. Goyau of the French Academy. Then follows an exposition of historical research and the factors entering into a production of an historical work. Only when these foundations were laid did the able editor believe it fitting to discuss, first, the history of the Old Testament, the Life of Christ, and the history of the Church in ancient, medieval and modern times. But this is not all—there is the detailed examination of the condition of the Church in the various countries to be made (including a synopsis of missionary activities), and a survey of the nature and activities of the separated churches (non-Christian and Protestant). The history of philosophy is set forth, followed by a history of Christian art and literature, a list of the popes, with their most important achievements, and a small dictionary of hagiography. The third section, Religious Action, deals with the fundamentals of the sociological sciences, the Christian family, the parish, the relations of Church and State to each other, and the practical application of the principles of "Catholic Action". Truly an enormous mass of information to compass in one volume. Yet, under the relation of clarity, accuracy (except in a few unimportant particulars), and, considering the object of the work, detail, there is no ground for complaint. The material is readily available, too, by reason of a fairly extensive analytical index.

The scholarship of Catholic France suffers no injury by the publication of this volume. It is a fitting monument to the vigorous faith of a great people.

THE FIRST INSTRUCTION OF CHILDREN AND BEGINNERS. An Inquiry into the Catechetical Tradition of the Church. By the Rev. Joseph Tahon, Missionary of the Immaculate Heart of Mary, Scheut, Brussels. Translated from the French by E. V. B. M. and edited with an Introduction by the Rev. F. H. Drinkwater. B. Herder and Co., St. Louis. 1930.

A Belgian priest who spent thirty years of his life in teaching and missionary work has given us an argument from tradition for joining the popular revolt against the use of the catechetical method in instructing the young. Going back to apostolic times he finds that the narrative method was the original medium of instruction. The Apostles simply presented facts of sacred history and drew out from these facts the doctrinal elements of religion. He gives illustration after illustration from the early Fathers to indicate a continuance of this plan. A special chapter is devoted to the narrative method of St. Augustine and another to those who followed in his footsteps up till the time of the Reformation.

Father Tahon lays the blame for the catechism, which he maintains is an offence against sound psychology, pedagogy, and experience, at Luther's feet, maintaining that the first to intrude the catechetical method into the process of instructing the young was Luther. The gentle editor, Father Drinkwater, while agreeing with much that the writer says, differs in this condemnation in that he maintains Luther did not primarily intend to force the "parrot method" upon the young. Father Tahon's researches of course lead to conclusions directly opposed to those of Canon Hezard, which incidentally are the basis of a treatment of this question in the *Catholic Encyclopedia.* Father Tahon's contention is that the word "catechism" is used too loosely in such writings, and that where the narrative method was emphasized, the term may not properly be applied. His conclusions as regards teaching the young is that the older and traditional method of instruction should be reemphasized, that the teacher should first recall the historical facts relating to the doctrinal point to be taught, then by questions guide the child to express dogmatic formula; and, secondly, the expository form of the Roman Catechism should be preferred to the question and answer form of later catechisms.

Father Drinkwater predicts that the "parrot-system will hardly survive into the generation after next". He also refutes six of the more common defences of present catechetical practice—that ignorant teachers make learning by rote necessary; that brilliant teachers make the catechetical method feasible; that without a fixed form of words teachers will flounder about badly; that the mysterious element in religion should be retained; that the child's memory is best during these years; that the child may learn the catechism one year and arrive at an understanding of it later. Father Drinkwater, however, does not outlaw the catechism entirely. He retains it in *The Sower* system, but insists that the catechism used have a practical bent, keeping as close to everyday language as possible. Such a catechism might be used, he says, as subject matter for doctrinal explanations at Mass and also for children eleven or twelve years old. Father Drinkwater maintains that the narrative system is the more effective in treatment of converts.

Any teacher of religion will find this little book thought-provoking and filled with valuable viewpoints and not a few practical suggestions.

INTRODUCTION TO THE STUDY OF HUMAN CONDUCT AND CHARACTER By the Rev. John M. Wolfe, Ph.D., S.T.D., Superintendent of Schools of the Archdiocese of Dubuque. Benziger Brothers: New York. 1930.

The study of character is commanding more interest to-day than within recent educational history and it is of importance that someone, at this time when experimental psychology seems to dominate the field, give us a philosophy of character education. This has been attempted by the able Superintendent of Schools of the Archdiocese of Dubuque who as chairman of the Superintendent's section of the National Catholic Educational Association has given direction to many scholarly efforts.

Dr. Wolfe adopts a rather popular setting for his work. A group of young men are gathered round the pastor of a local parish. They are John, a student of ethics, James, a lawyer, deeply interested in human conduct, Albert, the seeker of truth, and Francis, the ethnologist. The pastor attempts to show the relationship between the science of each of these and moral theology. The dialogues are supposed to have occurred on eight different evenings. The content of the discussions are suggested in the chapter titles and among them are " Ethics and Morals ", " Customs and Institutions ", " Ethical Systems ", " Morals and Personal Conduct ", " Work and Play ", " The Objective and the Imputability of Conduct ", " The Problem of Self-control ", " The Child, the Home, the School and Conduct ", and other related fields.

While Dr. Wolfe has made a valuable contribution to character literature, which of all literature seems to need most urgently a philosophy, it is doubtful whether any save the trained philosopher will be able to grasp Dr. Wolfe's terminology and thought. Dr. Wolfe, however, insists upon many things that even the average teacher can understand, among them the necessity of translating ideals into terms of the child's activities, habits, interests, and desires, and of linking this ideal with every aspect of life. A point especially debated in character inquiries in this day is touched upon in " Levels of Motives and Levels of Conduct ".

In the August, 1930, issue of the *National Catholic Welfare Conference Review*, the Right Reverend Jas. H. Ryan has a thought-provoking article on "America's Need—A Sound Philosophy of Education ". This work of Dr. Wolfe's, while possibly falling short of his objective of enlightening immature minds, suggests that he is eminently well qualified to formulate, in terminology that both the philosopher and the character-research specialist can understand, a Catholic philosophy of education.

THE CATHOLIC STUDENT'S AIDS TO THE STUDY OF THE BIBLE. By Hugh Pope, O.P., S.T.M., D.S.Scr. Vol. II. The Old Testament. New Edition (completely re-written). New York: P. J. Kenedy and Sons. 1930. Pp. xiv-518-maps.

One who will compare the first edition of the present work in one volume, with the new edition, which will be complete in three volumes, will soon discover that it is really a new work. The first volume of this "new edition" appeared in 1926 and deals with the problems of General Introduction: Inspiration, Canon, History of the Bible, etc. The volume under consideration is devoted to the Special Introduction to the various Books of the Old Testament. The plan, with some variations according to the Books, is the same. It contains an analysis of the contents, purpose, character, authorship, and generally a section on the theological teaching of the book, followed by questions special to each one. The author adds a well chosen and up-to-date bibliography as well as the Biblical decisions of the ecclesiastical authorities. The Roman documents are given in their entirety at the end of the first volume.

In the mind of the author these studies are but "Aids" to the Biblical student, in order to enable him to read the Bible intelligently. The modern tendency from which we have all suffered has been to read all about and around the Bible rather than the Bible itself. It is high time that a halt should be called. We must get acquainted with what the Bible contains before we can attempt the more complicated problems that have been raised by modern critics. To cope with those problems one should not only become well acquainted with the Biblical text but be well trained in linguistics and archeology. It is a pleasing feature of Fr. Pope's *Aids* that he should constantly refer to the data of archeology. Naturally in such a limited space no elaborate treatment could be afforded, but surely it is to be hoped that, taking this little volume as a starting-point, the student will desire to know more and continue his studies in that line. Let it be remarked here that archeology is daily vindicating the Bible. The desk critic analyzes, dissects and combines texts, plays with them as with a deck of cards and always carries with him a heavy subjective baggage that constantly threatens to throw him off the track. The one who works with pick and shovel and turns up the very records of the past has far more chance of being objective, and between the two no hesitation is possible: Archeology must be given the preference. It is to be regretted that more time cannot be spared in training our future priests in that field.

We recommend very highly these little volumes of Father Pope. The treatment is clear, concise and comprehensive. The author has done what he wanted to do, done it admirably. We ought to feel grateful to him for having put our students on the right road to the knowledge of the Scriptures themselves.

JESUS MESSIE. H. P. Pinard de la Boullaye. Edition definitive des Conferences de Notre-Dame de 1930, avec references aux documents cités et notes critiques. Editions Spes, 17, rue Soufflot, Paris V^{e}.

The distinguished author of these conferences on the Messiahship of Christ, given last year and now available in book form, is no stranger to the students of comparative religion. One of the most eminent men in his field, his unusual scholarship is almost matched by the gift of clear, accurate and moving expression. They give to these conferences an unusual charm and assure them a welcome not only to the seeker of truth but as well to the admirer of vigorous and lucid style. Especially welcome in these days is a brief for the Divine mission of our Lord from the hands of a scholar in that active field of comparative religion. Christianity now struggles with what has been termed a foreign invasion as distinguished from civil war (the great age of heresy is virtually past and has been succeeded by the age of rationalism, agnosticism, and atheism) and not the least of the new attacks upon the City of God have been from the camps of the students of comparative religion. As a result, this discipline has assumed stupendous importance in present-day apologies for Christianity. There is scarcely an aspect of the high Christian heritage which eloquent and scholarly sons of the Church in this field cannot touch upon and illuminate from their special point of view. Like philosophy, comparative religious functions in relation to the Christian religion not only defensively, by exposing the weaknesses of the opponents' position, but also offensively, by bringing into clearer light the uniqueness of Christianity.

The present work, however, cannot be said to be a radical departure either in content or treatment from the traditional modes of substantiating the Messiahship of Jesus. It follows the paths long since blazed and considerably trodden, except in some particulars. Nevertheless, there is a newness of *tone* which is apparent, a freshness of outlook which the author's special professional qualities have given the question, and which justify his contribution. The second Conference, to be sure, on the "Pagan Christs" combines the virtues of originality and freshness. The author first discusses the fact of these Christs—which were, he affirms, legion. Then he discusses the characteristics of their message of salvation, and the absolute transcendence of the Christ over the alleged rivals. Finally, there is demonstrated the lack of influence of these false Messiahs upon primitive Christianity. The other conferences, on "The Master who was Jesus", "The Testimony of Jesus regarding Himself", "The Testimony of the Prophets", "The Resurrection and Higher Criticism," and "The Resurrection of Jesus and Rationalism," retrace, as was said, more or less familiar ground.

May we express the hope that some time in the future the esteemed author will issue in equally semi-popular form his matured and valuable reflexions on the relations between the great Oriental philosophies and religions (especially Confucianism and Buddhism) and the Christian dispensation as well as between the respective founders of the same? Anyone alive to the issues of the day cannot but perceive that many Western minds of the first order (as Irving Babbit) are casting longing eyes at Asia for relief from the ills that possess Occidental man. Timely, indeed, would be warnings as to the dangerous potentialities of such aspirations.

ADMINISTRATIVE LEGISLATION IN THE NEW CODE OF CANON LAW [Lib. III, Can. 1154-1551]. The Rev. H. A. Ayrinhac, S.S. London, New York, Toronto: Longmans, Green and Co. 1930.

This is an entirely new book. It covers the second half of the third book of the Code (Parts II-VI: Canons 1154-1551), and treats of the numerous subjects contained in that part of the Code in the order of its Canons. Like the other volumes by Father Ayrinhac, this one is not a bare commentary on the Canons, but presents a summary of the historical development of the several institutions. Then follows a clear and succinct interpretation of the Canons, point by point. Both the historical sketch and the explanation of the existing law will enlighten the busy pastor on the numerous topics discussed in the volume and will be read not without profit by the educated layman. But they are hardly so intensive as to enable one to clear up the difficulties that are more or less exceptional and intricate. To the treatment of each topic is prefixed a short bibiliography comprising both older and newer works in Latin, French and English. These will be of assistance to the reader in search of more detailed information regarding the history of the various institutions or the interpretation of the prevailing law.

There are a few instances in which one might take issue with the author. On page 24 line 13 the word "after" must be inserted before the words "the Communion" (probably a typographical error). Neither Canon 1149 nor the Congregation of Rites authorizes the bestowing of sacramentals upon all non-Catholics indiscriminately and in an unrestricted manner (p. 124). What is said on p. 175 n. 148,3° does not agree with the clear statement of Canon 1147 § 3: reserved blessings given by unauthorized priests are valid but illicit, unless in making the reservation the Holy See determines otherwise. The first lines of p. 318 might lead to a misunderstanding: for a change of the conditions established at the foundation of a benefice it is not sufficient that the change be favorable to the church, but the founder or patron must at the same time consent to it.

The author has endeavored to bring this volume down to date by incorporating authentic pronouncements. Nevertheless a few papal documents have been left unnoticed. On p. 62 reference might very properly have been made to the decision of the Congregation of the Council of 10 December, 1928 (*A. A. S.*, XX [1928], 261-264) regarding the transfer of bodies or even only of bones for reburial in church. On 16 October, 1919, ad 14 (*A. A. S.*, XI [1919], 478), the Commission for the Interpretation of the Code declared that burial may not be made in a subterranean church properly so-called and devoted to divine worship. Its fifteenth reply of the same date declared that dissatisfaction on the part of the faithful or of the clergy at the change was not sufficient reason for not abolishing a custom of holding the obsequies in the home of the deceased (p. 69). On p. 89 there ought to be added the Commission's decision of 10 November, 1925, ad X (*A. A. S.*, XVII [1925], 583), that those who had died without revoking their request for cremation were to be denied ecclesiastical burial even if their bodies were not cremated.

On p. 83 the more general reply of the Congregation of Rites of 15 December, 1922 published 26 March, 1924 (*A. A. S.*, XVI [1924], 171), regarding flags ought to have been mentioned. At p. 105-106 there is room for an interesting exception: viz., in order to fulfill the obligation of attending Mass, Ruthenians in this country are obliged to assist at Mass in the church of their own rite on those feasts days of both the Ruthenian and the Latin Rite which fall on the same day, provided there is a church of their own rite in the place. (S. C. pro Eccl. Orient., 1 March, 1929, art. 36—*A. A. S.*, XXI [1929], 158.) On p. 143 no reference is made to the more detailed declaration of the Congregation of the Sacraments of 7 December, 1918 (*A. A. S.*, XI [1919], 8), relative to the renewal of the species of the Blessed Sacrament.

The very recent prohibition of the Holy Office of representing the Holy Ghost in human form either alone or with the Father and Son (16 March, 1928—*A. A. S.*, XX [1928], 103), is missing on p. 155. As an exception to the general principle enunciated in Canon 1, attention might have been called to the declaration of the Congregation for the Oriental Church, 26 May, 1928, (*A. A. S.*, XX [1928], 195-196), that Orientals too are bound by the prohibition of books and periodicals decreed by the Holy Office. Since in so many other places comparisons were made with conditions in this country, one might ask why the question was not taken up on pp. 360-364, whether American pastors are bound to distribute to the poor the excess of their income. On p. 369 a few words would have completed the distinction made in Canon 584.

Attention is called to these points in order to enable those who consult this volume to supply what is wanting. Those deficiencies do not essentially detract from the value of this work which, as was stated above, presents in a lucid and easy style the prevailing general legislation of the Church bearing upon a variety of topics, some of which are quite new to the American clergy, and others concern to a great extent only the higher authorities, while others again are treated at greater length in moral and pastoral theology.

Two of the author's earlier works, *General Legislation in the New Code of Canon Law*, General Norms (Canon 1-86): Ecclesiastical Persons in General (Canon 87-214) and *Constitution of the Church in the New Code of Canon Law* were reprinted recently without having been brought down to date. Future editions will include all recent decrees and documents in maintaining the high standards at which the lamented scholarly author always aimed.

DIE GESCHLECHTLICHE ERZIEHUNG. Beiträge zur Grundlegung einer gesunden Sexualpädagogik. Im Auftrag der Zweigstelle Düsseldorf des Deutschen Instituts für wissenschaftliche Pädagogik und in Verbindung mit anderen Fachleuten, herausgegeben von Joseph Schröteler, S.J. 2. Auflage. Düsseldorf: Pädagogischer Verlag, 1929. Pp. vi + 226.

Here is a book with many a lesson for our American Catholics. The problem of sexual immorality is no less acute in our country than in Germany, and hence we may learn a great deal from the successful methods used by German Catholics in combating the evil that has been growing in the modern world to an alarming extent. The present book describes many of these methods and contains all the papers but one that were presented at a combined meeting of the German Institute for Scientific Pedagogy and the Catholic School Association.

The most important of the essays is that by the editor on "The Sexual Needs of Our Youth and the Aims of Sex Education". The writer brings out clearly the crying need of assisting the young in preserving their chastity amid the dreadful dangers surrounding them on all sides. He confesses that German Catholics have come to realize that sex instruction is not the panacea which many had expected it to be for all immorality, but hold that much good can be done by proper instruction, though the chief factor remains the strengthening of the will and the developing of strong character. All this is in perfect accord with the instruction given recently by Pope Pius XI on the subject of Sex Education in his Encyclical on "The Christian Education of Youth."

Other papers were presented at the meeting by university professors, one by a judge of the children's court, some by educators in the various schools, and one by a woman, Minna Schumacher-Köhl, who spoke on "Woman and Sex Education", and stressed the need of proper instruction.

What impresses the American reader most favorably is the honesty and fearlessness of German Catholics in attacking the grave problem. They are not afraid to call a spade a spade and do not perform the ostrich act in facing a critical situation. The statistics quoted about the prevalence of birth control, the performance of abortions, the spread of homosexual crimes, the increase of social diseases, are truly alarming. We believe that the writers are to be commended for stating facts as they find them. How can a physician diagnose a disease and attempt a cure if he is not permitted to examine the patient and learn the facts? Yet the writers note truthfully that in these matters statistics are at best only estimates, and should never create a psychosis of helplessness in view of the greatness of the evil. One writer observes that, while sexual immorality is undoubtedly on the increase in the modern world, there are thousands upon thousands who are succeeding through will power and God's grace in remaining pure.

Another feature that impresses the American reader is the thoroughness so characteristic of German scholarship. The writers do not stop with government statistics, but probe beneath the surface of things and expose the naturalistic philosophy that inspires most of our present-day literature on the subject of sex education. Plentiful evidence is adduced to prove that the philosophy that is preached from the housetops and that is practised so widely is one of pure naturalism. The world has lost the sense of sin, both original and personal. It considers human nature as inherently good and hence approves what the majority do or want to do. The individual is declared to be the sole arbiter of what is or is not permissible. Material comforts and the satisfaction of the individual are the be-all and end-all of human existence. God is either ignored entirely or is identified with the world and humanity.

The leaders of Catholic Germany are therefore right in insisting that platitudes and mere prohibitions will not prove adequate to remedy such a condition of affairs. What is needed is a clear and vigorous restatement of the foundations of Catholic morality along with a reawakening of Catholic zeal all along the line.

The reviewer is tempted to urge a translation of several of the essays to meet the needs of our American Catholics; for instance, in addition to those written by the editor, the one written by Professor Siegfried Behn of the University of Bonn on " Sexual-Reform ". In this essay the author exposes the motives of theatrical entertainers, movie producers, and publishers of pornographic literature who one and all plead for freedom of art, moral emancipation, social reform, and what not, while all along their sole motive is the financial profit to be derived from pandering to the instincts of the morbid and the prurient. A straight translation of this and other essays in the book would do much good over here. But better still would be a thorough study of our specific problems at home. Until we get that study, the German book must take its place.

REVERENTIA PUERO! Katholische Erwägungen zu Fragen der Sexual-Pädagogik. Von Adolf Cardinal Bertram, Fürstbischof von Breslau. Herder: Freiburg im Breisgau, 1929. Pp. 39.

This is an important booklet in which Cardinal Bertram takes issue with the publication brought out by the German Government, " Crimes against Morality in Intermediate and High Schools and Their Disciplinary Treatment ". The Government publication presents the opinion rendered by Professors W. Hoffmann and W. Stern in answer to the request made by the German Ministry of Religion as to what remedial measures should be taken to stop the vices that threaten to corrupt German youth. The Cardinal commends the German Ministry for admitting that " the school, juvenile court, and juvenile judge cannot control the situation, and that the coöperation of the home and Church is required." But His Eminence condemns the naturalistic viewpoint prevailing throughout the book, and insists that the old-time safeguards of modesty and proper and timely sex instruction, in union with the means of grace, constitute the best protection against the inroads of sin and vice.

The booklet contains much that may be read with profit by priests, parents, and teachers. For instance, what is said on page 6 about the need of mutual confidence between young people and their elders. Again, it will be well for American Catholics to consider the unvarnished account given by Cardinal Bertram of the cynical views that prevail so largely outside the Catholic Church concerning sexual sins. To illustrate: the solitary sin is condoned by the Government publication unless it becomes "excessive". Also, the premarital or extra-marital sexual relationship of lovers is said to be a preventive of promiscuity. Any one familiar with recent American literature on the subject of sex education will know that such views obtain to an alarming extent in our country also, and hence it will be helpful to learn from the German Cardinal how to take the offensive in combating such perverse practices and opinions.

THEOLOGIA MORALIS THOMISTICA. Pars Prima: De ultimo fine humanae vitae; De actibus per quos pervenitur ad Beatitudinem aut impeditur beatitudinis via. Theses ex Summa Theologica 1ª 2ª quas exponebat Canonicus J. B. Dumas Sanctae Theologiae Doctor. P. Lethielleux: Paris. 1930. Pp. 286.

"Encore un!" says the Bishop of Bayonne in an introductory letter of high commendation to his former pupil, the author, who himself recognizes that manuals and compendiums of moral theology are already "multa et bona". However, they both think there is room for another, even though it is to be in six volumes. For there is something about this one that makes it different from other modern moral theologies. It differs from them in two respects. First, it follows not only the doctrine, as all the rest profess to do, but also the exact order of the Aquinas *Summa*; secondly, its exposition of this doctrine is entirely by theses—proposition, definition and explanation of terms, proof — a method suggestive of the older Scholastics, who put a lot of philosophy and logic into their theology. These old masters may have wasted much of their own and their scholars' time (such is the charge—probably false), but both masters and scholars got a clearer view and firmer hold of divine truth than most of the schools do to-day.

In this first volume Canon Dumas presents us with a scientific treatment of the fundamentals of moral theology. During many years he has found his method fruitful of good results among his students. Now he hopes that "extranei", students and professors, will also find it helpful.

TERTULLIEN ET SAINT CYPRIEN. Par le Chanoine L. Bayard. Paris: Librairie Lecoffre. 1930. Pp. 295.

Another volume is here added to the very excellent series, *Les Moralistes Chrétiens*, published under the direction of M. Baudin. The revival of interest in the beginnings of Christianity in Northern Africa, occasioned by the Eucharistic Congress and the fifteenth centenary of St. Augustine, will be further stimulated by a study of Tertullian and St. Cyprian, both of whom flourished at Carthage a hundred years before St. Augustine was born. We do not know the exact date of either the birth or the death of Tertullian; certainly he flourished in the early part of the third century and lived to a ripe old age. Cyprian was martyred in 258. The writings of both form an important link with early Christianity and especially with the Church in that region. The life of St. Cyprian is much better known than that of Tertullian; besides other sources, we have his Life written by his deacon, Pontus. In the introduction to the present volume, a brief extract from the Acts of his martyrdom gives the interrogation of the judge and his responses, leading to the sentence of death by the sword. Tertullian turned to Montanism about 207: his writings fall into four groups: as a layman, as an orthodox Catholic priest, when he was inclining toward Montanism, and finally, after his rupture with the Church. The writings of St. Cyprian are his treatises and his letters. There are 81 letters, 65 of which were written by him and the remainder to him. Both were men of action, and both held strong views on questions of morals.

The text from which the translations were made is that of the Corpus of Vienne (1890-1906). The selections from Tertullian are chiefly from the *De Baptismo, De Oratione*, and *De Patientia*. A considerable portion of his Apology is used under the title "Duties toward the State". Of the *De Baptismo* there is no longer any manuscript evidence, although it is certainly his. The arrangement employed by Bayard gathers in the first book the pericopes which contrast the Christian and the pagan mode of life. The second book collects the teaching on Christian duties in general, toward oneself, toward God and society. The third book deals with duties of particular states of life, of virgins and the clergy. Under the *Duties toward Society* we have the beautiful passages of Tertullian on the mutual love of Christians and the Christian manner of acting in the world. The commentary is not extensive and is mostly by way of introduction or transition; the *loci* of Scriptural citations are given in footnotes. A few terms are explained; thus *Station* (p. 140) signifies the fast prolonged until evening; it is a term taken over from military life, recalling the soldier *standing* guard.

St. Cyprian's exposition of the Our Father is given in full. It is a splendid piece of literature, at no point better than where he comments on "Thy Kingdom Come": "How can God begin to reign, when He is eternal? We pray for the coming of that kingdom promised by God, merited by the Blood of Christ; we pray that having followed Christ in this world, we may reign with Him in the next." The account of the Agapé is drawn from Tertullian's Apology. We may remark that the modern world could learn much from Tertullian's denunciation of vice especially in its public forms, the theatre, immodest dress and official corruption. St. Cyprian also can teach us the excellence of virginity, and respect for the authority of the Church. Both writers hold that it is the Christian's duty to accept the will of God without question; Tertullian shows the accord between divine precepts and right reason; Cyprian relies on Scripture to enforce his doctrine. Tertullian inclines to rigorism; Cyprian is more moderate. Tertullian does not hesitate to make use of irony; Cyprian avoids it; the one has the more force, and the other the greater unction.

THE MYSTERIOUS UNIVERSE. By Sir James Jeans. New York: The Macmillan Company. 1930. Pp. viii-163.

This book, by perhaps the world's greatest astronomer, gives a good view of the world which is unfolding itself to the science of to-day. In a vivid manner it sets forth the facts which have been discovered and the theories which have been formulated to explain them and direct the lines of further research. Those of us whose introduction to science was purely Aristotelian, or who perhaps learned of the atomic theory in its nineteenth century presentation, and who have not followed the mazes through which investigators have been creeping, have in store for themselves, in the reading of this work, something that will open their eyes, and possibly take away their breath. It is entertainingly written, and not too technical to be beyond the ken of the ordinary man. The vastness of space takes on a new appearance; even the steady flow of time is threatened with elements which may give it pause. Of course, men like Jeans are often carried far by their imaginations; but they are no less interesting in their poetic flights than in their more solid achievements.

Jeans is frankly puzzled that the whole universe should be made for man, who occupies such a tiny speck of it, and is such a frail creature himself. Rather he sees in it the work of a Master Mind, of mathematical bent, disporting itself in the production of immensities. It is a universe into which man has stumbled, if not by mistake, at least as the result of what may properly be called accident. It is strange how a mathematical mind like that of Jeans can be satisfied with the emergence, as an effect of chance, of permanently operating laws. Still, he tells us how, under the old science, belief in free will became more difficult, while under the new, freedom is carried from the human will down to the indeterminism of the electron.

He finds a passage of Scripture wholly in accord with his views. It is " Let there be light ". For modern science reduces the universe to a universe of light, and the whole story of creation is told with perfect accuracy and completeness in that text of Genesis. When he says (p. 121), " The universe will have resolved itself into an empty four-dimensional space, totally devoid of substance," we must remember that his notion of substance (as with many scientists) is of " something hard and solid "—the more tenuous matter becomes, the lighter it is, the less substantial it is (p. 148). While the universe is " real ", it is a mathematical reality, a working of mind. He would not be an idealist, nor yet a realist in the usual sense; he would be a realist, but with a new meaning for the word " real ".

Among many striking statements, we single out for mention his account of how life, associated as it is with carbon, depends on the single electron which separates the carbon atom from its nearest neighbors, boron and nitrogen. The weight of the energy of a man's life would be about one sixty-thousandth of an ounce. His well known theory of the final entropy or destruction by loss of motion of the universe is repeated. In this he is opposed by Millikan, who insists that the re-creation of matter gives the universe an eternal cycle of being.

Literary Chat

An interesting contribution to the literature of foreign missions will be found in the story of the Rev. Francis Xavier Engbring, O.F.M., the first native American priest to go to the Chinese missions. (*Pioneering in China.* By the Rev. Marion A. Habig, O.F.M., associate editor of the *Franciscan Herald.* Foreword by the Most Rev. Francis Beckman, D.D., Archbishop of Dubuque and Chairman of the Catholic Student's Mission Crusade. Franciscan Herald Press, 1434 West 51st Street, Chicago, 1930, pp. xii—153.) Catholic American missions were established in China in 1881, when the Franciscan Father Remy Goette entered upon his work there. He was not of American birth, but he had lived in the Middle West. During the year 1929 one hundred American missionaries went to the foreign field. The author estimates that there are now one thousand American priests, brothers, sisters and laymen engaged in foreign missions.

The Franciscan Father John of Monte Corvino, called the Apostle of China, went to the city traditionally known as Peking, now called Peiping, in 1924. A few of his letters are the only sources of information concerning him. He was the first Archbishop of Peiping and Primate of the Orient. Father Engbring was the first native American priest to go to the Chinese missions. He was born at Cincinnati in 1857. His inspiration to enter the mission field was received during a mission by Father Weninger, S.J., when he was eleven years of age. He entered the Franciscan Novitiate in 1874. He was ordained in 1880 and was appointed Professor of Philosophy in the Franciscan House of Studies at Quincy in 1881 where he taught for three years. He taught Theology for four years at the Franciscan Seminary of St. Louis.

Although never robust, Father Engbring had fostered the conviction that he should enter the foreign mission field. He went to China in 1888. Father Habig's volume contains a large number of the missionary's letters which furnish an intimate picture of the vicissitudes of his health and of his labors. He was only thirty-eight years of age when he died. Without a doubt the heroism and vision to be found in such lives are most vital in sustaining the missionary impulse. It were well for all of us if we could be led by stories like this on to a deeper appreciation of the significance of the mission field in the life of the Church.

Sister Columba Fox, M.A., of the Sisters of Charity of Nazareth, author of the life of Bishop David, has just brought out through the Frederick Pustet Company, New York, a booklet of 129 pages containing a thought for every day in the year drawn from the writings of Bishop David. He was born in 1761 and died in 1841. He was a Sulpician Father who found refuge in the United States at the time when France was torn by revolution. He lived an active missionary life in the Middle West and taught for a number of years in the Seminary of St. Thomas near Bardstown, Kentucky. The sayings are on a high spiritual level and they make a very direct appeal to a thoughtful reader who carries his soul with him day by day.

An unnamed translator places us under obligation for having rendered into English a little work on Baptism and Confirmation by Father Raoul Plus, S.J. (Benziger Brothers, New York, pp. 156). A general discussion in three chapters sets forth the nature of the supernatural order, the Fall and the Redemption. Viewed from this background the exposition and interpretation of the two sacraments become very effective. The book would be of great service to prospective converts in enabling them to gain a coherent view stated in simple language, of the details of instruction which perhaps only too often fail to be seen as aspects of a complete spiritual view of life.

One is sometimes inclined to ask about the fate of books of meditations for priests. The demand for new ones remains active, and the willingness of publishers to continue giving them to us signifies their belief that the demand will not cease. The B. Herder Book Company, St. Louis, has just published a volume of 345 pages containing a freely adapted translation into English by August F. Brockland of the original work by the Rev. Anthony Huonder, S.J. (*At the Feet of the Divine Master*). The subjects are taken from the period in our Lord's life following the Crucifixion. The apparitions of our Lord, their circumstances, the feelings, hesitations and wonder of His followers are brought to the reader's attention in a most practical way. The volume concludes with an interpretation of the Last Judgment. It has a good index.

The Rev. John E. Graham has brought together in one volume a series of articles which appeared originally in *Truth,* on *Church History By Non-Catholic Historians.* The articles have been revised, made more thorough, and copious references have been added. The author takes up fifteen recognized historians and shows their inadequacy of information and their bias in the treatment of the Catholic Church. (The Norman Publishing Company, Baltimore, 1930, pp. 387.) While great progress in the direction of fairness has been made in much of the recent writing of history, it is surprising to note frequent failure of the canons of true historical scholarship when the Catholic Church is concerned. Some years ago a very distinguished professor in an American university when lecturing on marriage and methods of preventing hasty marriages, expressed amazement and admiration when a Catholic student in his class called his attention to the purposes and practice of the banns of marriage in Catholic life. Although the professor had given serious attention to the problem, it had not occurred to him to investigate the policy of the Catholic Church in this relation. Without a doubt the *Catholic Encyclopedia* has accomplished very much by placing at the disposal of scholars authentic information concerning Catholic belief, practice and history. But much remains to be done before the Church will receive fair and objective treatment in circles where it might be expected. Father Graham's volume shows the extent to which error has established itself in high places and where traditions perpetuate it among the unthinking.

A brief explanation of the substance of Catholic doctrine intended as a supplement to the teaching of Catechism has just been published by the Rev. Bernard Kelly, author of a number of treatises in the field of religious instruction. (*A Supplement to the Catechism,* or Short Notes on Catholic Apologetics; Benziger Brothers, New York; pp. 48.) The author expresses the hope that his little work will be of advantage for the Catholic youth after leaving school by enabling them to meet questions which are so often asked. If we could but be sure that active interest in questions of faith survives departure from school this little work would enter hopefully upon its intended mission.

Four new brochures in the Treasury of Faith Series have appeared recently. *The Eucharistic Sacrifice,* by the Rev. B. V. Miller, Ph.D., D.D.; *Sanctifying Grace,* by the Rev. E. Towers, Ph.D., D.D.; *Jesus Christ, God and Man,* by the Rev. George D. Smith, Ph.D., D.D., Introduction by Charles L. Souvay, C.M., D.D.; *The Blessed Trinity,* by the Most Rev. Richard Downey, Ph.D., D.D., Introduction by the Most Rev. Neil McNeil, Archbishop of Toronto. The booklets average ninety pages. The series is published by the Macmillan Company under the general editorship of the Rev. Dr. George D. Smith.

With a view to fostering devotion to the Blessed Sacrament, the Rev. Myron Zalitach has published a *Commentary on the Cult of the Most Blessed Sacrament of the Altar.* (P. J. Kenedy and Sons, New York, 1930, pp. 187.) The contents of the work fall into three general divisions, dogmatic, psychological, and historical. The author's endeavor in the second part is to bring the Blessed Sacrament into immediate relation to everyday life. Perhaps no greater service could be rendered to the young than that of helping them to organize relation to the Blessed Sacrament thoroughly into consciousness. Frequent Communion does much to accomplish this. Strength to recognize and combat temptation and to foster gentler aspiration for spiritual excellence are certain results of Eucharistic living. This volume will suggest many lines of thought for sermons on the Blessed Sacrament.

While the pastor himself may not be interested in four publications recently issued by the Messrs. Benziger Brothers, he will be perfectly safe in recommending them to his charges. In *The Bascomb Boys on the Gridiron,* Father Heagney continues an attractive series for boys just entering their 'teens by bringing Al, the young cowboy, east to school. He makes the football team on which his cousin Ted Bascomb is quarterback, is kidnapped on the eve of a great game, and adds the excitement of discovery of buried treasure. Especially those youngsters who know *Ted Bascomb in the Cow Country* and *The Testing of Al Bascomb* will be thrilled with Al's success. Naturally, he wins out all around; but children expect that of their heroes.

For girls one may recommend *Mary Rose in Friendville,* a continuation of Mary Mabel Wirries' "Mary Rose" Series, of which a half dozen have been published. In this volume Mary Rose marries her Tim, who had been reported missing in the War. Her little sister Bess offers her First Holy Communion in petitioning that Mary Rose's love affair be crowned satisfactorily; and when Tim returns on First Communion Day, Bess must run over, before breaking her fast, to see how Rosie O'Brien looked without her freckles (for whose removal Rosie had prayed). Even more humorous is the social to raise funds for the destitute Pottses, who, when they got the proceeds, bought a car to go to Florida for the winter.

In *Chérie at Sacred Heart,* May B. McLaughlin continues the adventures of a little French girl in America. In a Canadian convent, where we find in general the delightful life to be found in the Mesdames' schools, Chérie has enough adventures to hold the attention of girls who enjoy reading stories of life at boarding school. Locked in the attic, her ankle wrenched and swollen, Chérie sends a message for help on part of her starched collar, which she attaches to a kitten's neck. During a holiday, when visiting friends, a rickety porch collapses; Chérie saves a child's life and discovers long-lost treasure, which prevents an old couple from becoming public burdens. The somnambulism of a fellow-pupil and rival artist of Chérie's finally explains the daubing of paintings almost ready for the school exhibition. The marriage of Chérie's patroness to the father of Chérie's dearest classmate mars the serenity of life for a while, but a near-drowning effects the necessary reconciliation.

Brigit, by Mrs. George Norman, recalls the attractiveness of the author's preceding novels (*Hylon's Wife* and *The Town on the Hill*). In this story, which will interest young women, again we have the boarding-school background. When the death of her father leaves Brigit practically alone in the world, her guardian brings her to a convent conducted by cloistered nuns in Bruges. The school life is described attractively, and one can understand Brigit's reluctance to leave Flanders. Her religious vocation is tested by the presence of a charming youth amid lovely English country life; but Brigit becomes a Sister of Charity—"the ones with the blue-gray habit, the big white cornette".

In the preface to *The Month of the Sacred Heart,* by Sister M. Emmanuel, O.S.B. (B. Herder Book Co., St. Louis), the author answers our question as to why another book on the month of the Sacred Heart and justifies her publication by her answer. Her announcement of purpose gives the necessary criterion for judging how ably she has succeeded; and her success answers another question often asked: Should nuns write such books?

Her sources include three books on this subject by a Good Shepherd nun: *The Love of the Sacred Heart* by Saints Margaret Mary, Gertrude, and Mechtilde; Father McDonald's *Litany of the Sacred Heart;* and Father Mateo Crowley's *The King of Love.*

Newman, Pauline de la Ferronnays, and many others have felt that meditations may be written out to advantage. In this volume we have a meditation for each day in the month in June, with its discussion, its Aspiration, its Practice, and its Example, which may help someone inarticulate himself in such matters to express himself.

In *Illustrious Friends of the Sacred Heart,* by the Rev. Karl Richstaetter, S.J., translated from the German by Margaret L. Merriman (B. Herder Book Co., St. Louis), we have an account of those who were distinguished by devotion to the Sacred Heart previous to the seventeenth century, with abridgements from the author's edition of *Medieval Devotion to the Sacred*

Heart. An Index of Names lists a great number of those who preceded St. Margaret Mary in this devotion, from the first period beginning with St. Justin, Martyr, down to 1150. Then follows "The Dawn of the Devotion", for a century. The third period includes "Flowers of the Time of the Mystics" (Franciscans, Dominicans, and Cistercians). The last period of "Ripening and Propagation" discusses the Carthusians and the work of reform. There can be no doubt from this array of evidence that St. Margaret Mary was not introducing something new.

Thoughts of the Curé of Ars for every day are compiled and arranged by W. M. B. (Benziger Brothers, New York.) An attractive but expensive pocketbook full of wisdom and thought-provoking nuggets and a list of the sources of the quotations.

The New and Eternal Covenant, by Dom Anscar Vonier, O.S.B., Abbot of Buckfast (Benziger Brothers, New York), as the author points out, is an exposition that does not attempt a contrasting of faith with error; it offers no individual manifestations of religion or mystical life. He is concerned rather with the transcendent element of Catholicism—its Godward side, enhancing in consequence the institutional aspects of the Faith.

In meeting this unpopular task, Dom Anscar says: "That peace of mind that comes from believing cannot be ours unless we accept resolutely the vast dogmatic truths whose power and whose life are independent of the transient moods and phases of the human mind. I wish to see in the Church that sense of triumph and security, that feeling of spiritual superiority which is essential to Catholicism and without which it must lack the power to satisfy the human heart."

We find in this volume the solidarity we expect from this author and, particularly in the chapter on "Christian Vigilance", a stimulating note of inspiring hope.

Two Bruce publications, neatly bound and of handy size, are *The Gospel of Divine Providence,* translated from the French of Henri Morice by the Rev. J. M. Lelen, and *A Friend of Mine,* by David McAstocker, S.J. The former opens, peculiarly enough, with the quotation of Milton's purpose in *Paradise Lost,* which is, of course, no longer on the Index. Its use, however, seemed odd. Five chapters make up the book, which has a poetic approach and many exclamation points. The contents are: God has made Us for Himself; By What Means does God act on Us?; The Divine Polity; Our Duties toward God's Providence; and Peace and Joy.

Father McAstocker's book shares with all types of reader his reaction to his discovery of the Divine Friend, under the guises of the silent, personal, strong, suffering, prayerful, lonely, understanding, loving, everlasting friend, and the friend in need. It is an attractive statement of an intimacy we do well to encourage.

Books Received

SCRIPTURAL.

THE BIBLE STORY. A Textbook in Biographical Form for Use of the Lower Grades of Catholic Schools. By the Rev. George Johnson, Ph.D., Department of Education, Catholic University of America; the Rev. Jerome D. Hannan, D.D., Department of Religion, Mt. Mercy College, Pittsburgh, Pa.; and Sister M. Dominica, O.S.U., M.A., Superior of Model School, Sacred Heart Junior College and Normal School, Louisville, Ky. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xii—244. Price, $0.87; $0.65 *net* to schools.

The Book of Ruth. A Translation and Commentary for Schools and Colleges. By the Rev. Henry J. Grimmelsman, S.T.D., Professor of Old Testament Exegesis, Mt. St. Mary of the West, Cincinnati. Scott, Foresman & Co., Chicago, Dallas, Atlanta, New York. 1930. Pp. xii—72. Price, $1.20.

Lexicon Graecum Novi Testamenti. Auctore Francisco Zorrell, S.I. Editio altera novis curis retractata. (*Cursus Scripturae Sacrae,* VII. Inchoatus auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer, S.I. ab aliis eiusdem Societatis Iesu presbyteris continuatus. Pars Prior: Libri Introductorii.) P. Lethielleux, Parisiis (VI). 1931. Pp. xxiii—751. Price, 165 *fr.* postpaid.

Commentarius in Librum Tobit. Auctore Romualdo Galdos, S.I. (*Cursus Scripturae Sacrae.* Auctoribus R. Cornely, I. Knabenbauer, Fr. de Hummelauer aliisque Soc. Ies. presbyteris. Sectio Altera: Commentarii in Vetus Testamentum, 12, 1.) P. Lethielleux, Parisiis (VI). 1930. Pp. xx—349.

Die Gefangenschaftsbriefe des Heiligen Paulus. Übersetzt und erklärt von Dr. Max Meinertz, o. Professor der Theologie an der Universität Münster i. W., und Dr. Fritz Tillmann, o. Professor der Theologie an der Universität Bonn. Vierte, neu bearbeitete Auflage. (*Die Heilige Schrift des Neuen Testamentes,* VII. Band. Übersetzt und erklärt in Verbindung mit Fachgelehrten. Herausgegeben von Dr. Fritz Tillmann.) Peter Hanstein, Bonn. 1931. Preis, 5 *Mk.* 80.

Dramatic Stories of the Bible. Short Sketches of Scripture Characters. By the Rev. Thomas David Williams, author of *A Textual Concordance of the Holy Scriptures, Concordance of the Proper Names in Holy Scripture, Half Hour with God's Heroes.* John Murphy Co., Baltimore. 1930. Pp. 379. Price, $2.00.

THEOLOGICAL AND DEVOTIONAL.

Compendium Theologiae Moralis A Joanne Petro Gury, S.J., Conscriptum et ab Antonio Ballerini, Ejusdem Societatis, Adnotationibus Auctum. Deinde Vero ad Breviorem Formam Exaratum atque ad Usum Seminariorum Hujus Regionis Accommodatum ab Aloysio Sabetti, S.J., in Collegio Woodstockiensi, Md., Theologiae Moralis olim Professore. Editio tricesima tertia ad novum Codicem Juris Canonici Concinnata a Timotheo Barrett, S.J. (editio septima post Codicem). Frederick Pustet Co., Inc., Neo Eboraci et Cincinnati. 1931. Pp. 1318. Price, $6.00.

Toward the Priesthood. By the Rev. C. A. Dubray, S.M. Bruce Publishing Co., Milwaukee, Chicago, New York. 1930. Pp. ix—252. Price, $2.25.

Catholicism: A Religion of Common Sense. By P. J. Gearon, O.C.C., D.D., B.A. Second edition. Burns, Oates & Washbourne, Ltd., London; B. Herder Book Co., St. Louis. 1930. Pp. 217. Price, $1.35 *net.*

Life of St. Margaret Mary Alacoque. Written by Herself. Translation of the authentic French text by the Sisters of the Visitation, Roselands, Walmer, Kent, England. Georgetown Visitation Convent, Washington, D. C. 1930. Pp. 126. Price, $0.65 plus postage.

The Gospel of Divine Providence. Translated from the French of Henri Morice by the Rev. J. M. Lelen. Bruce Publishing Co., Milwaukee, Chicago, New York. 1930. Pp. 191. Price, $1.50.

The Mariology of St. John Damascene. By Valentine Albert Mitchel, S.M., S.T.D. Maryhurst Normal Press, Kirkwood, Mo. 1930. Pp. xxviii—221. Price, $1.50.

A Friend of Mine. By David P. McAstocker, S.J., author of *Once Upon a Time, My Ain Laddie, Flash Lights,* and Others. Bruce Publishing Co., Milwaukee, Chicago, New York. 1930. Pp. 149. Price, $1.25.

ILLUSTRIOUS FRIENDS OF THE SACRED HEART OF JESUS. By the Rev. Karl Richstaetter, S.J. Translated by Margaret E. Merriman by permission from the author's abridgment. Sands & Co., London; B. Herder Book Co., St. Louis. 1930. Pp. vii—251. Price, $1.35 *net.*

DE MATRIMONIIS MIXTIS EORUMQUE REMEDIIS. Accedunt Documenta Statistica Aliaque ex Variis Regionibus. Auctore Francisco Ter Haar, C.SS.R. Marius E. Marietti, Taurini et Romae. 1931. Pp. viii—195. Pretium, 11 *Lib. It.*

INSTITUTIONES IURIS CANONICI Ad Usum Utriusque Cleri et Scholarum. P. Matthaeus Conte a Coronata, O.M.C., Doctor et Lector Iuris Canonici in Archid. Genuen. Examinator Prosynodalis. Vol. II: De Rebus. Marius E. Marietti, Taurini, Italia. 1931. Pp. 520. Pretium, 25 *Lib. It.*

ACTA HEBDOMADAE AUGUSTINIANAE-THOMISTICAE Ab Academia Romana Sancti Thomae Aquinatis Indictae Recurrente XV Centenario Anno a Felici Transitu S. Augustini ac Simul Quinquagesimo Anno a Creatione Eiusdem Academiae (Romae, 23—30 Aprilis 1930). Marius E. Marietti, Taurini et Romae. 1931. Pp. 344. Pretium, 25 *Lib. It.*

JESUS CHRIST, HIS PERSON, HIS MESSAGE, HIS CREDENTIALS. By Léonce de Grandmaison, S.J. Vol. I. Authorized translation by Dom Basil Whelan, Monk of Belmont. Macmillan Co., New York. 1930. Pp. xi—322. Price, $4.50.

ORIGO DIVINO-APOSTOLICA DOCTRINAE EVECTIONIS BEATISSIMAE VIRGINIS AD GLORIAM COELESTEM QUOAD CORPUS. Disquisitio Dogmatica Auctore Francisco Salesio Mueller, S.J., Theologiae in Pont. Universitate Gregoriana lectore. Fel. Rauch, Oeniponte. 1930. Pp. 196.

ON THIS ROCK. By the Rev. D. J. Rankin, Editor of *A History of the County of Antigonish, Stray Leaves from Highland History, Our Ain Folk and Others,* etc., Iona, C. B., N. S., Canada. 1930. Pp. 199.

THEOLOGIA DOGMATICA CHRISTIANORUM ORIENTALIUM AB ECCLESIA CATHOLICA DISSIDENTIUM. Auctore Martino Jugie, ex August. ab Assumptione. Tomus IV: Theologiae Dogmaticae Graeco-Russorum Expositio, de Novissimis, de Ecclesia. Letouzey & Ané, Parisiis. 1931. Pp. 666.

MAGISTRI ECHARDI QUAESTIONES ET SERMO PARISIENSES Edidit et Notis Illustravit Bernhardus Geyer, S. Theol. Doctor et in Universitate Bonnensi Professor. (*Florilegium Patristicum* tam Veteris quam Medii Aevi Auctores Complectens, Fasciculus XXV, ediderunt Bernhardus Geyer et Johannes Zellinger, S. Theologiae Doctor, in Universitate Monacensi Professor Ordinarius.) Sumptibus Petri Hanstein, Bonnae. 1931. Pp. iv—34. Pretium, 1 *Mk.* 50.

GRANDES FIGURES DE PRECHEURS. Par le R. P. J. Dom Rambaud, de l'Ordre des Frères Prêcheurs. Tome I: Saint Hyacinthe, Saint Pierre de Vérone, Saint Vincent Ferrier, Saint Louis Bertrand. P. Lethielleux, Paris (VI). 1930. Pp. xviii—174. Prix, 13 *fr. franco.*

EASTERN CHURCHES. A Manual. By Mgr. Leonidas Perrin, Canon of St. John Lateran, Consultor of the S. Cong. for the Oriental Church. Translated from the French. Pius X School of Printing, Rome. 1930. Pp. 160. Price, $0.35 *postpaid.*

LE DEO GRATIAS D'UN "TOUT PETIT", Auguste Magne, 1920-1929. Par Y. d'Isné. Dessins de Maryel. (*Collection "Parvuli"*—1.) P. Lethielleux, Paris VI^e. 1931. Pp. x—73. Prix, 5 *fr.* 85 *franco.*

DE CAUSALITATE SACRAMENTORUM iuxta Scholam Franciscanam. Edidit Willibrord Lampen, O.F.M. (*Florilegium Patristicum* tam Veteris quam Medii Aevi Auctores Complectens. Ediderunt Bernhardus Geyer, S. Theologiae Doctor, in Universitate Bonnensi Professor ordinarius; et Johannes Zellinger, S. Theologiae Doctor, in Universitate Monacensi Professor ordinarius. Fasciculus XXVI.) Sumptibus Petri Hanstein, Bonnae. 1931. Pp. 60. Price, 2 *Mk.* 80.

LES CONVERSIONS. Compte-Rendu de la Huitième Semaine de Missiologie de Louvain (1930). (*Museum Lessianum.* Publications dirigées par des Pères de la Compagnie de Jesus, Louvain. Section Missiologique, No. 14.) Éditions du Museum ou Éditions de l'Aucam, Louvain. 1930. Pp. 272. Prix, 25 *fr.*

JÉSUS ET SES APOTRES. Par l'Abbé Félix Klein, professeur honoraire à l'Institut Catholique de Paris. Lettre-préface de S. Em. le Cardinal Verdier, archevêque de Paris. Bloud & Gay, Paris. 1931. Pp. xii—318. Prix, 33 *fr.*

DE BEATA VITA Liber S. Aurelius Augustini, Episcopi Hipponensis. Edidit Michael Schmaus, S. Theol. Doctor et in Universitate Germanica Pragensi Professor extraordinarius. (*Florilegium Patristicum* tam Veteris quam Medii Aevi Auctores Complectens. Ediderunt Bernhardus Geyer, S. Theologiae Doctor, in Universitate Bonnensi Professor ordinarius; et Johannes Zellinger, S. Theologiae Doctor, in Universitate Monacensi Professor ordinarius. Fasciculus XXVII.) Sumptibus Petri Hanstein, Bonnae. 1931. Pp. 23. Price, 2 *Mk.* 80.

PHILOSOPHICAL.

PHILOSOPHY AND EDUCATION. The Modern Educational Theories of Naturalism, Socialism and Nationalism. A Textbook for Normal Schools and Teachers' Colleges. By the Rev. Franz de Hovre, Ph.D., Professor of Pedagogy in the Higher Institute of Education of Antwerp, Ghent and Brussels. Translated from the French edition of G. Siméons by the Rev. Edward B. Jordan, M.A., S.T.D., Associate Professor of Education, Catholic University of America, Washington, D. C. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xliv—443. Price, $3.25.

THE PARENT-EDUCATOR. A Series of Papers on the Problems of Parents as Educators of Their Children. An Introduction by the Right Rev. Edwin V. O'Hara, D.D., Bishop of Great Falls, Montana. Study Club Outline for each paper prepared by the National Council of Catholic Women. St. Anthony's Guild, Paterson, N. J. 1931. Pp. 69. Price, $0.25.

SCHOLASTIC METAPHYSICS. By John F. McCormick, S.J., Professor of Philosophy in Marquette University, Milwaukee, Wisconsin. Part II: Natural Theology. Loyola University Press, Chicago. 1931. Pp. xviii—291. Price, $2.00.

ELEMENTS OF PSYCHOLOGY. By James Francis Barrett, author of *Elements of Psychology for Nurses.* Bruce Publishing Co., Milwaukee. 1931. Pp. xxv—419. Price, $2.50.

ELEMENTS OF EPISTEMOLOGY. By Joseph Thomas Barron, S.T.D., of the Faculty of Sacred Sciences of the Catholic University of America. Macmillan Co., New York. 1931. Pp. ix—225. Price, $2.00.

IL PRESIDE E IL RETTORATO NELL'ORDINAMENTO GIURIDICO DELLA PROVINCIA. Romeo Vuoli, Professore stabile de scienza dell'ammistrazione. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie terza: Scienze Sociali, Vol. X.) Società Editrice "Vita e Pensiero", Milano. 1931. Pp. 106. Prezzo, Lire Dieci.

L'AME FÉMININE. Essai Psychologique. Par Paul Thouvignon. P. Lethielleux, Paris-VI^{e}. 1930. Pp. 241. Prix, 16 *fr. franco.*

LE DOGME ET LA PHILOSOPHIE DU BOUDDHISME. Par Louis de la Vallée-Poussin. (*Études sur l'Histoire des Religions,* 6.) Gabriel Beauchesne, Paris. 1930. Pp. 213. Prix, 16 *fr.* 50 *franco.*

LITURGICAL.

VESTMENTS AND VESTURE. A Manual of Liturgical Art. By Dom E. A. Roulin, O.S.B., Monk of Ampleforth Abbey. Translated by Dom Justin McCann, O.S.B., of the same Abbey. Sands & Co., London; B. Herder Book Co., St. Louis. 1931. Pp. xv—308. Price, $6.50*net.*

MISSA EUCHARISTICA IN EMOLL. Für Sopran, Alt, Tenor und Bass. Mit Begleitung von Orgel oder Orchester. Von Martin G. Dumler, M.M. Opus 27b. W. Sulzbach, Berlin, W.; J. Fischer & Bro., New York. 1930. Pp. 35. Price: Orgelpartitur, $2.00 (*RM.* 8.—); Sängerpartitur, $0.80 (*RM.* 3.—). Vocal score with organ accompaniment. Orchesterpartitur und -Stimmen leihweise vom Komponisten.

HISTORICAL.

THE SISTERS OF MERCY OF MARYLAND, 1855-1930. By Sister Mary Loretto Costello, M.A., Mt. St. Agnes, Mt. Washington, Md. With an Introduction by the Right Rev. Thomas J. Shahan, D.D., Rector Emeritus, Catholic University of America. B. Herder Book Co., St. Louis and London. 1931. Pp. xvi—249. Price, $3.00 *net.*

THE HOGAN SCHISM AND TRUSTEE TROUBLES IN ST. MARY'S CHURCH, PHILADELPHIA, 1820-1829. By Francis E. Tourscher, O.S.A., Member of American Catholic Historical Society. Peter Reilly Co., Philadelphia. 1930. Pp. xxii—234.

KIRCHENGESCHICHTE. Unter Mitwirkung von Andreas Bigelmair, Josef Greven und Andreas Veit. Herausgegeben von Johann Peter Kirsch. Erster Band: Die Kirche in der Antiken Griechisch-Römischen Kulturwelt. Von Dr. Johann Peter Kirsch, o. Professor an der Universität Freiburg (Schweiz) und Direktor des Päpstlichen Instituts für Christliche Archäologie zu Rom. Mit einer Karte. Vierter Band: Die Kirche in Zeitalter des Individualismus 1648 bis zur Gegenwart; 1. Hälfte: Im Zeichen des Vordringenden Individualismus, 1648-1800. Von D. Dr. Ludwig Andreas Veit, a.o. Professor der Kirchengeschichte an der Universität Freiburg im Breisgau, Mainzer Diözesanarchivar. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1931. Pp. xix—875 and xxiii—528. Prices, $8.50 and $5.75.

GESCHICHTE DER PÄPSTE im Zeitalter des fürstlichen Absolutismus von der Wahl Klemens' XI bis zum Tode Klemens' XII (1700-1740). Von Ludwig Freiherrn von Pastor. Erste bis siebte Auflage. (*Geschichte der Päpste seit dem Ausgang des Mittelalters,* XV Band. Mit Benutzung des Päpstlichen Geheim-Archives und vieler anderer Archive bearbeitet.) B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1930. Pp. xxxvi—819. Price, $7.00.

DEUTSCHE KULTURGESCHICHTE. Von Freidrich Zoepfl. Zweiter Band: Vom 16. Jahrhundert bis zur Gegenwart. Mit einer Farbentafel und 293 Textbildern. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1930. Pp. xxiv—709. Price, $8.00.

MISCELLANEOUS.

THE CATHOLIC ENCYCLOPÆDIC DICTIONARY. General Editor, Donald Attwater, with the assistance of the Rev. J. P. Arendzen, D.D., Ph. D., M.A.; The Rev. Thomas E. Flynn, Ph.D., M.A.; Dom Benedict Steuart, O.S.B.; The Rev. Edwin N. Owen, D.C.L.; Father Cirillo Korolevskij; The Rev. Don Thomas F. Croft-Fraser; Father Aelred Whitacre, O.P., S.T.L.Praes.; the Catholic Action Society of the College of St. Robert Bellarmine, Heythrop. Macmillan Co., New York. 1931. Pp. xvi—576. Price, $4.00.

PEREGRINUS GOES ABROAD. By the Rev. Michael Andrew Chapman, author of *Peregrinus Gasolinus, A Garland of Saints for Children,* etc. Frederick Pustet Co., Inc., New York and Cincinnati. 1931. Pp. x—278. Price, $2.00 *net.*

OUR AIN FOLK AND OTHERS. By the Rev. D. J. Rankin, Editor of *A History of the County of Antigonish, Stray Leaves from Highland History,* etc. The Macmillan Co. of Canada, Ltd., Toronto. 1930. Pp. vii—208.

THE MIRROR OF THE MONTHS. By Sheila Kaye-Smith. Harper & Brothers, New York and London. 1931. Pp. 68. Price, $1.25.

THE FRANCISCAN ALMANAC. Vol. II, No. 1. Franciscan Magazine, Paterson, N. J. 1931. Pp. 320. Price, $0.60 *postpaid*; 50 copies, $0.35 apiece.